The Principles of Islaam

Maulana Muhammad Idrees
Kandehlawi رحمة الله عليه

Translation edited by

Mufti A.H.Elias

(May Allaah protect him)

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By : Maulana Muhammad Idrees Kandehlawi رحمه الله

Translated By : Mufti Afzal Hoosen Elias (May Allaah Protect him)

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وعلينا معهم يا أرحم الراحمين

1. **In every Deen there are two things: One is principles (i.e. beliefs) and one is Furoo' (i.e. laws).** The principles are restricted and concise, while the Furoo' are lengthy.

If you want to find out if a Deen is true or false, correct or incorrect, then the principles must be scrutinized. This is because the laws follow the principles. When the beauty of the principles has been proven, then the laws (Furoo') will automatically be proven to be good. Moreover, belief is a type of *khabar* (information). It can be studied and scrutinized, whether it is in harmony with intelligence and reality. A Deen being correct and incorrect is based on it being correct and true or incorrect and false.

This is contrary to man made laws; they are *insha'* (they can be verified or falsified). They change according to time, place, people, and conditions. **However, in *khabar* (information), there can be no change or alteration.**

Importantly, it is necessary to prove the purity of the principles of Islaam in the light of logical proof. It is not necessary to prove the laws through logical proof. This is because many laws are not logically proven, but they are only proven through transmission and narration. **For laws, only this much is necessary: it should not contradict logic.**

So, all praise is due to Allaah, all the principles of Islaam are logical and none of the laws contradict logic. Therefore,

in this short work, we shall explain that the principles of Islaam are logical and proven. This is so that the truth and veracity of the Deen of Islaam can be clarified to the people of understanding.

The objective is that the three important principles of Islaam, i.e. Tauheed, Risaalat and Qiyaamah, are explained and clarified in such a way that it will be a means of cure and contentment for the seekers of the truth and it can be a means of guidance for the opposition and those in doubt.

2. The foundational principles of Islaam are three; one is Tauheed, the second is Risaalat and the third is Qiyaamah. These three beliefs are the foundation of all the beliefs and all the beliefs are based upon them. To those who oppose, our duty is to first prove Tauheed and Risaalat. When Tauheed and Risaalat is proven, whichever proof of the subsidiary laws the disbelievers ask, it will be sufficient to reply that this command is proven from Rasulullaah ε either clearly, or by way of indication. After this, if they say that this law contradicts logic, then it will be our responsibility to prove that this law does not contradict logic because it is impossible for it to contradict logic. **This lowly one has discussed the beliefs of Islaam in detail in the works *'Ilm ul Kalaam'* and *'Aqaa'id e Islaam'*.** The objective of this book is only to explain these three principles.

First Principle: Tauheed

3. The first principle of Islaam – in fact, the soul and life of all the principles – is Tauheed. In the dictionary, ‘Tauheed’ refers to ‘knowing and believing something to be one’. In the terminology of the Shari’ah, ‘Tauheed’ refers to ‘believing in the Oneness of Allaah j with one’s heart and soul’, i.e. to believe from the heart and soul that there is no partner in the Being and Qualities of Allaah j. This is Tauheed.

There are two stages of Tauheed: The first stage is to understand the Being and Qualities of Allaah j to be One and not to worship any creation, nor to take the creation as possessors of benefit and harm. This is the Tauheed of the people of the Shari’ah. The second stage as stated by the people of Tariqat (Tassauff) is that ‘Tauheed’ is ‘not to look at anyone but Allaah j’. According to the people of Tariqat, ‘looking at’ also means ‘polytheism’. ‘Tauheed’ is ‘to look only at the Causer of causes (*Musabbib ul Asbaab*)’. This form of Tauheed is more complete than the first one. According to the Sufis, witnessing (*mushaahadah*) of the Oneness of the truth is Tauheed. In other words, to turn away from the created and temporary things and to turn fully to the Eternal and Everlasting is Tauheed.

4. A concise recognition of general Tauheed is found in all Deens, to the extent that even in the nations of the Jinn, there is open polytheism and idol worship. They also accept a general power to be one being. However, they believe his outward display and qualities to be a few in number. The Christians believe in three deities but they also say that all three are one. No matter how incorrect this phrase might be, at least this much is proven that they are not pleased with abandoning Tauheed in totality. In fact, they understand that

it is better to combine polytheism with Tauheed rather than abandon Tauheed completely, even though this is a conglomeration of opposites.

In summary, general Tauheed is recognized in concise form in all Deens. However, the specialty that Islaam enjoys is that it has called to such a complete and pure form of Tauheed that is completely pure from the mixture of open and hidden polytheism.

5. The Tauheed of Islaam is that the deity of all the worlds is One. This One Deity has given existence to everything and He alone fulfils the needs of all. One Deity alone arranges the entire world, without any difficulty and without any partner. He has no partner in His being, nor does he have a partner in His qualities. Creating, giving life, having knowledge of the unseen, giving sustenance, being worthy of worship – all these are special with the being of Allaah j. Besides Islaam, other Deens believe in these qualities for the pious and the Ambiyaa o as well. This is a deficiency in Tauheed. **For the completion of Tauheed, Islaam has made Tauheed in the Being of Allaah compulsory at the highest level, together with Tauheed in the Qualities of Allaah j and Tauheed in the worship of Allaah j.** This is to such a degree that Islaam forbids prostration out of honour, which other Deens had permitted.

The Belief of the Majoos

6. **The belief of the Majoos is that there are two powers working in the world;** one is Yazdaan and the other is Armahan. Both of them are deities and both are from eternity and will be for eternity. However, Yazdaan is the creator of good and Armahan is the creator of evil. Yazdaan creates and Armahan gives death and destroys. Yazdaan makes and Aramahan breaks etc.

7. Although this belief is attributed to Zardasht and it is the first fundamental of the Deen of the Majoos, we learn from the historians that this belief was created after Zardasht. We do not want to discuss when this belief was created, nor is there any need for us to delve into this research. We must investigate whether this belief is right or wrong.

8. All the intelligent people are unanimous that it is necessary for Allaah j to be completely perfect, to not be forced or defective, to be pure from all defects, and for the control of the existence of the universe to be with Him. This is the consensus of the intelligent. Based on the belief of the Majoos that we have just explained, it necessitates that half the creation have one deity and the other half have another deity. Furthermore, **in each deity there is a deficit of half the other deity.** Islaam says that a deity is one that is a complete deity. It is apparent that if there is a deficit in ones being a deity, then this is a defect from which it is necessary that Allaah j must be pure from. Moreover, in accordance to the belief of the Majoos, Yazdaan and Armahan are two separate deities that are not subject to the other, **but they are opposites of each other.** A deity is a being that has none equal or on the same level as He.

There can be no opposition being to Allaah j. What deity can this be who has someone equal or opposite to him? Therefore, Yazdaan cannot be a deity because Armahan is his opposite and Armahan cannot be a deity because Yazdaan is his opposite. Therefore, we learn that the belief of two deities, Yazdaan and Armahan, can never be acceptable in any way.

“Allaah says, “Do not take *(worship)* **two deities. He is but One Illaah, so fear Me only.”**
(Surah Nahl, 51)

The Belief of the Christians

9. The belief of the Christians is that the deities are three. The father (God), the Son (Isa υ), and the Holy Spirit. All three are uncreated, from eternity, they will last forever, and they have complete power. Maseeh (Isa υ) is also a servant and an owner. He is a human as well as a deity. Sometimes the Christians refer to Isa υ as the God in the form of a body, i.e. God has appeared in a body. Sometimes they call Isa υ the son of God and they explain that he has Divine qualities.

10. Hadhrat Isa υ never made this claim that he is a deity and worthy of worship, and 'you are my servants'. Hadhrat Isa υ was born from the stomach of Hadhrat Maryam [and **he was in need of food and drink like human beings. This is clear proof that he was a human, not a deity.** This is because it is impossible for human characteristics to combine with the characteristics of a deity.

11. Moreover, **everyone accepts that Hadhrat Isa υ worshipped Allaah j.** If he was a deity, then he would have never worshipped. This is because a deity cannot be a worshipper. A deity is worshipped. May Allaah save us, the Christians have such a deity that is not pure from urine and excreta, and he suffers hunger and thirst.

12. The Christians are involved in the first level of polytheism. They not only have the view of polytheism in the qualities of Allaah, but they have the view of polytheism in the being of Allaah, i.e. they say that there are three deities in terms of being and at the same time they claim Tauheed. They say 'According to us, there are three deities and in reality, they are one'. The Christians believe Allaah to be the

only true being and many beings as well. They do not even realize that being the only true being and many beings are opposites and that according to all the intelligent people, **it is impossible for two opposites to co-exist.**

13. In addition, if it is permissible for the sole being to exist and the many true beings to also exist according to the priests, then why are they satisfied with three? **They should take up four deities, five, in fact, six, seven, eight, and ten.** In fact, they should also have the belief of *Ta'leef* (combination); just as the one true being can be joined into three, in the same way, the true being can be four, five, eight, and ten. It would be possible then to join any amount. **In summary, such unity can be found in other numbers. What is the specialty of three? Why is it necessary to have the belief of three and to reject four and five?**

14. When the priests cannot bring proof, they say that this matter is from among the Mutashaabihaat (the Being of Allaah, the Qualities of Allaah and the souls of the children of Aadam) and from the Divine secret, and it cannot come into our defective minds. Regret upon regret, the Christians do not know the difference between Mutashaabihaat and that which is impossible.

Mutashaabihaat (the Being of Allaah, the Qualities of Allaah and the souls of the children of Aadam) are such things whose existence is known but their condition (Kayfiyyat) is not known, i.e. their existence is known but their reality is not known. The mind will be astonished when enquiring about its reality but it is not astonished at the impossible. Their not being in existence is known with certainty. In Mutashaabihaat, there is no knowledge, but in the impossible things there is knowledge of them being non-existent. There is a great difference, like that between the earth and skies

between impossible and not having knowledge and knowledge not being present. How well a certain person said, 'the doors of the munificence of Muhammad are open, whoever wants to come, he can. Whoever does not want to, he can go to the fire of Jahannam-hell. **May Allaah save us, they call Isa υ the son of Allaah, so who is the grandfather? Whoever wants, he can reply.'**

The Belief of the Jews

15. The Jews generally have the view that there is one deity, but one sect among them believes that Hadhrat Uzayr υ is the son of Allaah, as the Christians believe that Hadhrat Isa υ is the son of Allaah. The Qur'aan mentions this sect:

"The Jews say, 'Uzair is the son of Allaah!' and the Christians say, 'Maseeh is the son of Allaah!'…"
(Surah Taubah, 30)

However, it is not known whether this sect is existent anywhere in the world today or not. And Allaah knows best.

Hinduism

16. Hinduism is not one Deen; Hinduism refers to hundreds and thousands of groups. They are so different from each other that it is not possible to reconcile the beliefs and deeds of all of them. It is also not possible to stipulate what characteristics they share. The Hindu nation is very strange. They do not have a specific deity. **Every sect has a separate deity. Some have three, some have a hundred thousand, and some have two hundred thousand. Some have even more.**

17. **Anecdote:** During the time when the population of Hindus in India were 20 *Karor* (one *Karor* is equal to 10 million), a scholar said during his lecture, 'Those who

worship (i.e. the Hindus) number 20 Karor and the deities (that they worship) number more than 30 Karor. So, if 30 Karor is divided among the 20 Karor, then for each worshipper there will be one and a half deities. **According to this calculation, the number of deities will be one and a half times more than the worshippers.’**

18. Some sects take Raamchandarji as the deity and they worship him. According to the Hindus, the deity goes into the stars (Hulool) and the stars are deities themselves, whereas the Raajah of Lanka had snatched the wife of Raamchandar and took her away. For a long time, Raamchandar was roaming in her love with his head lowered and he did not know anything. Finally, when he came to know, then he took help from Hanumaan and others in order to defeat Raawan. May Allaah save us, May Allaah save us. **Can a deity ever be involved in love for a woman and go around with his head lowered? May Allah save us, can the wife of a deity be deceived and be taken away? Then, the deity cannot free his wife without the help of others.**

19. Some worship Karshan Mahaaraaj and there is a sect among the Hindus that worship the private parts. They explain that in the time of Parle there was a heated argument between Barhama and Vishnu. Barhama used to say that he is the creator of all that is present in the universe and Vishnu used to say that he is the creator. Suddenly, there was an astonishing loincloth. Looking at this, they both were astonished and they shivered and quivered in front of this loincloth. During this time, the voice was suddenly heard, “Aum, Aum.” They saw three letters on the side of the loincloth. A U M. the meaning of this was understood that the loincloth was the creator of all the creation, therefore they worship it.

In summary, Hinduism is a collection of shameful fallacies. It is useless to even bother about refuting it.

Aaryah Samaaj

20. Aarya Samaaj is one of the countless sects among the Hindus. The founder of it is Pundit Diyanand Sarasti. He was a disciple of Sawami Darjaanand Sarasti. Pundit Diyanand Sarasti turned his attention to the Vedas and Upanishad. Together with this, he acquired knowledge of new sciences and western philosophy. He wanted to pick out all the weaknesses and faults of the Hindu deen and separate them. He wanted to prepare such a deen that does not contradict modern philosophy. This was so that the Hindu deen can become a resolute deen. On one side, he claimed Tauheed: 'We believe in one deity and we do not ascribe any partner to Him', on the other side he said that Allaah did not create the eternal soul and matter but Allaah coincidentally got the soul and matter. Allaah joined them and made them into different types. If Allaah did not get the atoms of the earth, then He would not have created the earth, the sky, the moon, or the sun. If there were no souls with the matter, then He could not have made man and the animals. This group do not believe Allaah to be the real creator. Moreover, the Aarya deen does not say that Allaah has power over everything because according to them, Allaah does not have the ability to create the universe without the help of the soul and matter and He does not have the ability to destroy them.

A Doubt and its Reply

21. Some foolish people level this objection that if the quality of Allaah is to have power over everything, then Allaah j can create another deity similar to Himself. However, they do not understand that Allaah j has all the qualities to perfection and He is pure from every defect and fault. Therefore, no such quality can be assumed in Him that negates His perfect qualities, or, it could be a means of a defect and loss. **So, creating another being like Allaah**

negates His quality of oneness and if there is a being similar to Him or opposite to Him, then it is a defect in Him. Therefore, the existence of another deity cannot be assumed. This assumption is totally incorrect.

The Belief of the Budh Mat

22. The followers of this deen are found in China, Japan, Tibet, Nepal, Burma, Sri Lanka, and other countries today. However, the beliefs of the Bhuddists of every country differ and they are separate from the each other. We learn from the works of some authors that in the Bhuddist deen, there is no belief of a deity. **They were atheists.** Others say that the followers of this deen do believe in the existence of a deity and they believe Him to be alone, without a partner and they are free from the polytheistic beliefs of the Brahmins.

Summary

23. Every Deen claims Tauheed. However, no nation can compare to the pure and perfect Tauheed that Islaam has presented. It is free from extremities and untainted. Some have bowed before bricks and stone and others have taken fire to be worthy of worship. Some have taken the objects they carved to be able to fulfil needs and remove difficulties. Some have believed that a human can be a deity despite having human needs. Furthermore, according to them, he was overpowered and killed by his enemies. Despite this, they take him to be a deity. It is apparent that the true Deen can only be the one whose Tauheed is pure and perfect. **The Deen whose Tauheed is mixed with polytheism is baseless.**

The Reality of Polytheism

24. **Polytheism is the opposite of Tauheed.** Therefore, after Tauheed, it is appropriate to mention the reality of polytheism.[1] **In fact, it is necessary to a certain degree because by explaining the opposite, the reality of the original is clarified very well. 'Through the opposite, things are clarified'.** The meaning of 'Shirk' in the dictionary is 'for something to be in parts'. In the Shari'ah, *Shirk* (polytheism) refers to establishing the special Qualities of Allaah j for someone other than Allaah j. For example, to take a being other than Allaah as *Waajib ul Wujood* (necessarily existent), like the Majoos believe. Or to believe that other beings have knowledge in the same way that Allaah j has knowledge. Or to claim others have the power of Allaah j just as Allaah has it. Or to believe that a being other than Allaah has the power of giving cure just as Allaah j has. Or to believe a being other than Allaah to be at work in worldly matters. Or to take a being other than Allaah to be worthy of worship (like idols are taken to be worthy of worship).

All these qualities are specific with Allaah j. He who establishes these qualities for a being other than Allaah, it will be referred to as polytheism and the person will be understood to have left the fold of Islaam. Allaah j says:

"Verily Allaah does not forgive that Shirk *(and kufr)* **be commited, but may forgive all** *(sins)* **besides this for whom He wills…"**
(Surah Nisaa, 48)

[1] Imdaad ul Fataawa vol.5 p.509, Imdaad lis Saa'il p.8, Imdaad ul Mufteen p.93, Al Maqaalah al Mardiyyah fi Hukm Sajdah at Tahiyyah p.369

25. Through this shirk, a person leaves the fold of Islaam completely.

Besides this, the Qur'aan and Hadith refer to performing Salaah and giving charity for show and fame as shirk (polytheism). Taking an oath in the name of a being other than Allaah has also been termed shirk. The word 'shirk' has also been used to take a bad omen from an animal, etc.

26. On these occasions, real shirk (Shirk Haqeeqi) is not meant. **The ruling of disbelief will be passed for Shirk Haqeeqi.** The word 'Shirk' was used for those deeds because of their resemblance to polytheistic customs. The objective of the Shari'ah is to state that these actions are severely prohibited and they are similar to disbelief and Shirk. **To prostrate before a being other than Allaah, taking it to be a deity is 'polytheism in belief'.** In every Deen it will be classified as disbelief. To prostrate out of honour in greeting was permissible in the Shari'ah of Hadhrat Aadam υ and Hadhrat Ya'qub υ, however, this has been classified as Haraam in the Shari'ah of Rasulullaah ε. If prostration out of honour in greeting and respect was disbelief and polytheism, then it would have not been permissible in the Shari'ah of any Nabi. This is because polytheism was not permissible in any Shari'ah. The Shari'ah of Muhammad ε is perfect. That is why prostration out of honour has also been forbidden. This is because the form of it is polytheism. **Based on this, to prostrate before someone out of honour, without taking him to be a deity, will be 'Shirk in deed'. It will not be 'Shirk in belief'. The original Shirk, that takes a person out of the fold of Islaam, is 'Shirk in belief'.**

27. The polytheists of Makkah used to worship idols and, currently, the Hindus worship stars. However, they do not

take their pious as equal to Allaah in knowledge and power. They understand them to be partners in being deities. Verbally, they call them deities and partners to Allaah j, as we learn from these verses:

"A portion of their crops and animals that Allaah created, they *(the Kuffaar of Makkah)* **set aside for Allaah saying, 'This is for Allaah', according to their estimation** *(to their idea)*, **'and this is for our partners'** *(dedicated to their idols)*…"
(Surah An'aam, 136)

"…Or do they *(the Mushrikeen)* **ascribe such partners to Allaah…"**
(Surah Ra'ad, 16)

"Say, 'Do you people really disbelieve in and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe'."
(Surah HaaMeem Sajdah, 9)

28. It was their belief that just as the main king has close associates who can arrange certain small affairs without the royal command, and is not dependent upon the approval of the great king, although he can stop them if he wants and most of the power remains with him.

29. In the same way, Allaah j grants certain special servants the rank of being a deity and He gives them some separate power and gives them control over certain affairs. In their planning and execution, they do not wait for the Divine command and giving benefit and harm is not dependent upon the will of Allaah. If Allaah wants to stop them, then His power will reign supreme.

Summary

30. The difference between *Shirk Akbar* (the greater Shirk) and *Shirk Asghar* (the minor Shirk) (in other words, **'Shirk in belief' and 'Shirk in practice') is only in intention and belief.** If a person prostrated to someone other than Allaah with the intention of worship and he lowered his head taking the being to be a deity, then this will be *Shirk Akbar*. The verse: **"Verily Allaah does not forgive that Shirk** *(and kufr)* **be committed, but may forgive all** *(sins)* **besides this for whom He wills…"** (Surah Nisaa, 48) refers to this type of Shirk. **If a person prostrates only out of honour, as greeting or respect, without the intention of worship, then this will be** ***Shirk Asghar*****.**

The scholars of eloquence said that the person who says (انبت الربيع البقل) 'Spring has caused the vegetables to grow', if he is an atheist, then this speech will be attributed to the real cause. From this we learn that the basis is upon belief. This Shirk will be of a lesser rank than the first Shirk. And 'and He forgives other than this, for whoever He wishes' refers to this type of Shirk.

31. The Mu'tazilah believe the people to be creators of their actions. It is for this reason that the Hadith states that the Qadariyyah (those who believe people to be creators of their actions) are the Majoos of this Ummah. **From this we learn that despite having this belief, Mu'tazilah are not out of the fold of the Muslim Ummah. This is because the Mu'tazilah do not take the people to be creators and beings that possess general power. It is for this reason that the Mutakallimeen and jurists have counted the Mu'tazilah as part of the Islaamic groups.** They have not said that they are disbelievers and polytheists like the Majoos. The result is that the Shirk of the creation of actions is of a lesser degree than the Shirk of the Majoos and this Shirk does not take a person out of the Deen of Islaam totally.

Second Principle: Nubuwwah and Risaalat

32. **The second principle of Islaam is Nubuwwah and Risaalat.** Just like Tauheed, it is necessary and obligatory to take Nubuwwah and Risaalat as the truth and to believe in it. Just as Allaah j has created doctors for bodily illness and sickness of humans, in the same way He sent the Rasuls and Ambiyaa o for the spiritual illnesses and the sicknesses of the heart so that they could treat our spiritual illnesses. Moreover, they could inform the people of those statements and aspects of character where our intelligence cannot reach.

However, the (intelligence) has the ability to understand if someone explains. The example of this is like that of a doctor. Without them explaining the specialties of the medicine, we cannot know. We come to know if the doctor explains. By experience, they are verified.

33. Now, by way of a gift, we present a number of discussions about the second principle of Islaam for the readers.

The Position of Nubuwwah

34. Allaah j created the universe with different species and types. There is no species in the universe in which Allaah j has not kept differences. Among the solid things, some are stony and some are gems. Among the plants there are greens, flowers, and saffron. Among the animals there is the donkey, the dog, the goat, the deer. Take the human being; some among them have clean hearts like mirrors, the hearts of others are like iron and stone. The sun shines on the iron and the mirror. The heart that is like a mirror will absorb the light of the sun and it will reflect the rays of the sun. The

heart that is not like mirror, or it is a mirror but rusted, or it is black, does not show the reflection of the sun.

The fault is with the body, not from the doer. In the same way, understand that the light and the heart like a mirror will accept munificence of the Light of the heavens and the earth, that heart that is pure from all filth and it is clean of all rust.

35. From among the souls that are clear like mirrors and are pure from animalistic and satanic matter, Allaah chooses those who will be His messengers and bear His Khilaafat. He grants them honour through His speech and special address. He informs them of His laws and guidance so that these pure souls can be a means between Allaah j and the general servants, and they can be a conveyance for the message of Allaah j. This is so that people can be brought onto the path of guidance and righteousness. They can warn of the destructive things and save them from Jahannam. They can inform regarding the forbidden and bring people onto the path of salvation.

Whichever chosen servant Allaah j chooses for the guidance of the creation and gives him laws and sends him, he is called a 'Nabi' and a 'Rasul' in terminology of the Muslims. The word 'Nabi' and 'Nubuwwah' comes from the root word 'Naba''. The lexical meaning of this is 'information'. According to the terminology of the Shari'ah, a 'Nabi' refers to 'a chosen servant who is sent by Allaah, he guides the creation and he is commanded to convey the laws of Allaah'. In other words, a Nabi is that chosen servant whom Allaah has made special with His special information and laws, that this information must be conveyed to the creation that possess understanding. These special servants can inform all the people of these things that are a means of reform and success in terms of Deen and the world. So the chosen servant who gets the information from Allaah j and conveys

it to the creation is a Nabi and the work of conveying this information is called Nubuwwah.

Similar to being a minister or ambassador, this is a great position. Allaah j gives it to His special servants. The research scholar Ibn Ameer al Haaj writes in Tahreer ul Usul, ‘Some research scholars say that the most comprehensive definition of Nubuwwah and Risaalat is that Nubuwwah and Risaalat refers to that position of being a messenger that is between Allaah j and the creation, so that this messenger of Allaah can inform the people of understanding of those matters regarding which their minds are incapable of. For example: to inform them of the True Deity, His Qualities, and His Perfections. In addition, to inform of the hereafter, and the expediencies of the world and Deen. They can guide by means of advice and lecturing and remove the doubts that are a means of destruction for them.’

36. **Note:** Although the Ambiyaa o explain such matters that are beyond the intelligence of people and people cannot know them only through their intellect, but they do have so much ability that if someone has to explain to them, then their minds will understand. The example of this is like that of a doctor. Without them explaining the specialties of the medication, a person will not know. However, if the doctor explains, then it will be understood. The intellect will understand and verify this completely and it will practice.

37. **Some scholars say that the meaning of ‘Nubuwwah’ is ‘high’ and ‘lofty’.** So, the Nabi is the person that has especially acquired a lofty status from Allaah j, such that without any teaching, instruction, and earning, he was given such knowledge and recognition from Allaah j that is above and beyond intelligence. This could not have been acquired. Then, the command from Allaah j

comes to His Nabi that, from time to time, whatever command comes and whatever message is revealed, it should be conveyed to the servants. **So, the one that conveys this knowledge and laws of Allaah to the servants is called a Nabi.** This great position and rank is called Nubuwwah and Risaalat. **It is apparent that there can be no position or rank higher than that of being the messenger of Allaah j. 'And Allaah makes special with His mercy whoever He wants.' (Ayat)**This is the high rank in front of which even the kingdom of the world is nothing. Because of this, all the Muslims are unanimous that Nubuwwah is only a gift from Allaah j and Allaah grants it j. Allaah j grants the position of Nubuwwah to whoever He wants. Allaah chooses from His mercy whoever He wants.

38. According to the philosophers, Nubuwwah can be acquired through striving. According to them, it is something that can be earned, while the Muslims say that it is something that is granted. No matter how worthy a person is, his ability can never make him a Messenger automatically. **As long as a king does not appoint a minister and messenger (it will not be enough), it will be necessary for the royal command to be issued.** If a person only has the ability, it is (still) not sufficient.

The Difference between a Nabi and a Rasul[2]

39. Some scholars are of the view that there is no difference between a Nabi and a Rasul; both words refer to the same meaning. However, according to the research scholars, there is a difference between a Nabi and a Rasul. This is the view of the majority of the scholars that **the word Nabi is general and the word Rasul is specific.** If

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[2] Sharh Tahreer ul Usul p.7, Fayd ul Qadeer of Munaawi, Bayaan ul Qur'aan, Surah Maryam

revelation comes from Allaah upon a person, and he is commanded with the guidance of the creation and to propagate the divine laws, he is a Nabi. Besides this, if he has been given special distinguishing characteristic from Allaah, for example, he is given a new book, or a new Shari'ah, or **there was no new Shari'ah, but the nation that he was sent to was new.** As in the case of Hadhrat Ismaa'eel υ. His Shari'ah was that of Hadhrat Ibraaheem υ, but he was sent to another nation, i.e. the nation of Jurhum. Or, **if he was sent to oppose and fight those who belie, etc.** Such a person is called 'Nabi Rasul' or 'Rasul Nabi'.

Allaah j sent revelation and the angels descended upon every Nabi. **Every Nabi was also given miracles through which his Nubuwwah was proven.** However, some Ambiyaa o were given certain special characteristics. For example: Hadhrat Aadam υ was created directly by Allaah j, and he was made the Khalifah of Allaah j. The angels were made to prostrate to him. Allaah granted His speech to Hadhrat Musa υ. Allaah granted His friendship to Hadhrat Ibraaheem υ, etc. So, besides the Ambiyaa o, the one who was given revelation and miracles, the one who was given special characteristics in the court of Allaah, will be called a Nabi Rasul or Rasul Nabi.

The Need for Ambiyaa o

40. A group of free natured people are such that they feel themselves free of Allaah j. They take their existence to be matter and His eternal working as an obligation. They do not believe in a deity. Another group is the one that attests to the being of Allaah and some of them believe in the Aakhirat, but they say that a person will get salvation only by believing in Allaah. They do not accept the need of the Ambiyaa o and

their teachings. Some of them are such that they base everything on their intelligence. They believe that ‘Just as we can research tangible things with our intelligence, we can also research spiritual things with our intelligence. There is no need for a spiritual teacher and nurturer.’ This is the first slip of the intelligence that a person takes himself to be independent of a spiritual teacher and nurturer, whereas he is not independent of a teacher and nurturer for his body and feelings. Understand well that the same link that is in the soul and the body is the same link for the bodily teacher and for the spiritual teacher.

This foolish person does not know that the body cannot remain without the soul. The only difference is that the body is seen and the soul is not seen. This group takes the inspired books to be worthless and perceives them as old tales that must be discarded, whereas they protect the books of the philosophers and scientists that passed. They do not ever think that all the old research of the past philosophers and scientists are worthy of being discarded because we do not need these works now.

41. No matter how great ability a person can have, he has no way out but to attest to the virtue and ability of the past philosophers and scientists. He will have to tread the same path that they took. Without their guidance and following their principles, it is not possible to acquire success.

The Reality of Naskh

42. The principles do not change; experience changes. The principles of the calendar remain the same but the dates change every year. The Shari’ah of Muhammad ε is the final Shari’ah. Due to this, it has the status of being the eternal calendar.

43. Understand the Islaamic Shari'ah to be like geometry and Euclid geometry; it has reached the level of perfection. To pick out errors in it is the height of ignorance and it proves ignorance. **Present day science has progressed in Euclid geometry. This is not progress in principles, but progress in experience.** In order to prove the claims of Euclid and in order to physically understand it, instruments of measurement were invented. Through this progress, there was no progress in the principles of knowledge. There was only an increase in physical experience. Or, say this that the burden has been lightened from the mind and all apparent things of matter have progressed but the mind has retrogressed.

44. The Jews take *Naskh* to be impossible. They understand the meaning of *Naskh* to be that one ruling has been passed and, later on, when an error is seen it is redressed, or it is totally removed and another appropriate ruling is put in its place. Understand well that we also say that this type of *Naskh* is impossible. The meaning of the *Naskh* that we do speak of, is only that the ruling is changed, i.e. one ruling is passed, and the commanded practice upon this for a certain amount of time. Then, based on expediency, the ruler gives another ruling. This is Naskh. The ruler was aware that the rule was only for a certain number of days. However, the commanded did not know this. When the time period in the knowledge of the ruler comes to an end, then he passed another law. This is not impossible. In fact, thousands of examples of this are present.

45. Changes in the laws of kings and changes in the prescriptions of doctors are things that are seen on a daily basis. The Naskh that the Jews state is impossible, they have no proof to state that it is impossible. They have only made up this in order to turn away from Islaam.

46. Intelligence says that it is compulsory on us to recognize, obey, seek the pleasure of, and be grateful to, the Deity that gave us existence. It is impossible to recognize Him in the proper way, obey Him in the proper way, and be grateful to Him in the proper way without Him showing us. Just as we cannot know the laws of the king without the minister, then in order to know the laws of the king of kings, there should be a means. This means, in the language of the Shari'ah, is the Nabi and the Rasul.

47. In addition, the intellect of people differs. One person takes something to be good, while another person takes something to be evil. One person takes idol worship to be a form of worship and a means of salvation, while another person takes it to be disbelief, polytheism, deviation, and destruction. In order to remove this difference of opinion, Allaah sent the Ambiyaa o so that all people can be gathered and unanimous upon one correct headquarters.

48. If the Ambiyaa o were not sent, then the differentiation between pious and evil, Imaan and kufr, and justice and oppression will be removed from the world. Those people who say, 'What is Imaan and Kufr?' This statement is like someone saying, 'What is the difference between truth and falsehood, oppression and justice? Whoever wants to do anything, he can do it.'

49. No matter how educated and intelligent the citizens of a country are, the country does not leave the country to the opinion of any person, but it stipulates a law and way for them, and no citizen of any country has taken up the case wherein they insist that they do not need any law and system. No citizen has cited the intelligence Allaah j has given them as a reason not to need any law and system.

The Original Cause of the Corruption of the Universe

50. They were reformed through the Ambiyaa o and their Shari'ahs.Allaah says in the Qur'aan:

"If the truth *(the true Deen)* **had to conform with** *(be made suitable for)* **their whims** *(wishes)*, *(it would make Allaah so angry that)* **the heavens, earth and all within the two would be corrupted *(destroyed by His punishment)*…"**
(Surah Al-Mu'minoon, 71)

"…Do not follow the whims *(idle wishes)* **of those who have no knowledge."**
(Surah Jaathiya, 18)

It is for this reason that the Ambiyaa o are said to be innocent from desire. This is because no one will be ready to obey someone that has personal agendas and worships his desires, to the extent that someone who has personal agendas does not follow another person that has personal agendas. Someone who has personal agendas is willing to follow someone that has no agendas.

51. **Second Proof:** The subjects do not need the law and system of the king as much as the servants need the obedience of Allaah and His Law, i.e. the Shari'ah. A servant cannot remain alive without Allaah j, while the subjects can remain alive without the king and the government. For example, five hundred years ago, America was alive and there was no government and law. The law of Islaam was present and apparent seven hundred years before the existence of America, it was executed in the world, and Europe made their laws by drawing inspiration from Islaamic Fiqh. A detailed section on this is found in *'Al*

Muqaaranaat At Tashri'iyyah wa Taarikh Falaasafatul Islaam'. Regrettably, our enlightened brothers now ask, "Is there any law and system in Islaam? If there is, then how can a government run according to this law?"

This lowly one says that rule and the correct method of the execution of justice is that which Islaam has shown. Whoever wants, he can debate the scholars, he can call a conference and compare the Islaamic way and the Western way. The summary is that in worldly and religious matters, the servants need Allaah j to the greatest extent. In front of this, the need for the king, government, law, and system is almost like nothing at all.

Revelation (Wahi) and Inspiration (Ilhaam)

52. In the lexicon, *Wahi* means 'to indicate' and 'hidden speech', the apparent senses have no part in it. **The meaning of 'Ilhaam' is 'to place something in the heart'.** In terms of the lexical meaning, both words are very close. In terms of this meaning, there is no creation in the universe that is deprived of the munificence of Wahi and Ilhaam. The solid things, the plants, animals, human beings, angels and Jinnaat, all get inspired from Allaah. However, there is a difference in stages and ranks. Every creation, in accordance to their rank, gets inspired by Allaah j. Allaah j says:

"By the soul and the One Who perfected it…
…and then inspired it with *(showed the soul all that entails)* **evil and** *(all that entails)* **piety** *(so that it may choose the path it wishes to follow)*.**"**
(Surah Shams, 7, 8)

"...'Our Rabb is He Who granted each thing its *(appropriate)* **form and then guided it** *(showed it what it ought to be doing and how to live)***."**
(Surah Taahaa, 50)

"...And *(Allaah)* **issued a suitable command to each sky..."**
(Surah HaaMeem Sajdah, 12)

Summary

53. **In summary,** in the heart of every creation, there is definitely a form of messaging from the Creator.

- The solid things and plants are inspired to grow in a certain direction. The philosophers and atheists say that this is the movement of matter. **Those who worship Allaah say that no movement is possible without a Being putting it into motion.**

- **The honey bees are inspired to go to certain trees and suck the juice and to prepare the honey.** A proof that the animals are inspired is that they recognize very well those plants that are beneficial for them and those that are harmful.

- The general human beings are also inspired. **The breastfeeding child knows its mother and it also knows how to drink milk from the breast.** Ilhaam is when something suddenly comes into the mind. When something comes into the heart of an unknown person once off, then it is also Ilhaam.

In the terminology of the Shari'ah, Wahi refers to that message and speech that is given to the Nabi from Allaah j,

whether it is through the means of an angel or without a means.

54. Our nafs speak and it commands the limbs and the limbs to complete what it has spoken. It is involved in controlling the limbs and it rules them. However, on account of our perception, we do not understand the speech of the nafs that speaks and its laws. In concise form, we definitely know that the nafs that speaks has a special relation with the limbs. Based on this, it commands the limbs what to do and what not to do. We also know that, internally, the nafs definitely speaks to the limbs and addresses them in such speech that is pure from letters and sound.

55. So just as the nafs commands the limbs on account of its special relation, understand the universe in the same way. The entire universe is in the control of Allaah j. Internally, Allaah j executes His command for a certain thing to be done and for a certain thing not to be done. There is no scope for anyone to stray from this command. This internal speech of Allaah j and message is *Wahi*. In terms of species, the entire universe is equal in this. However, in terms of type, there are levels and stages. **Wahi comes upon the honey-bee as well as the spider, but the type is different.**

56. In terms of species, Wahi comes upon the angels, as well as the Shayateen and the Jinnaat. However, the difference between them is like that of the earth and sky. Wahi comes upon the Ambiyaa o and Wahi also comes to the soothsayers and liars, but there is a difference between the two.

57. The Wahi that comes upon the Ambiyaa o mostly comes by means of the angels, as Allaah says in the Qur'aan:

"The trustworthy angel descended with it...
... *(conveying it)* **On your heart** *(O Rasulullaah ε)***...**
(Surah Shu'araa, 193, 194)

The Shayateen bring Wahi to the soothsayers and the liars. Allaah says in the Qur'aan:

"...Without a doubt, the Shayateen whisper evil into the hearts of their friends *(the Kuffaar)***..."**
(Surah An'aam, 121)

Although the word 'Wahi' is general in terms of being a species, it includes man, jinn and the angels. However, in the terminology of the Shari'ah, Wahi is that speech and message that is revealed from Allaah j upon a chosen servant. For example, the word 'speech': in terms of species, it includes the sounds of animals, but in the terminology of the Shari'ah, only the speech of man is referred to as 'speech'.

58. Modern day science has invented a number of instruments to help the apparent sciences. It has made very advanced telescopes that can be used to see things that are far away, even the stars and their movements can be monitored. The microscope was invented. It is used to see minute and tiny things that the eye cannot see. In order to give power to the sight, such instruments and similar have been invented. Using them enables one to see beyond the flesh or what is at the bottom of the ocean. Instruments to help the hearing have also been invented.

59. Instruments have been invented that preserve sound, etc. All these inventions are related to matter. They are very few. Who knows what type of instruments will be invented in times to come?

60. We have come to know that the means and instruments of knowledge are limited and numbered. So when the means of natural perception are not limited, how can it be correct to state that the means of spiritual perception are limited? What greater ignorance can there be than classifying the means of spiritual perception as those that are means of natural perception? O friends, when one person can invent such instruments that can help the apparent perception of man, then can Allaah j not grant His chosen servant such bodily and spiritual strength by means of which he is able to see such bodily things that others cannot see and he can hear that which others cannot hear?

Proof of Nubuwwah

61. Whomever Allaah j chooses for Nubuwwah, from the time Allaah creates him, Allaah likes all the conditions, intelligence, understanding, character, and natural ways of him. They are greatly praised. Due to this, he is seen as outstanding among all people. Furthermore, after the claim of Nubuwwah, such things that is against the norm and beyond the scope of human strength come from him. For example: the fire became cool and peaceful for Hadhrat Ibraaheem υ; the staff of Hadhrat Musa υ became a serpent; Hadhrat Isa υ passed his hands over a dead person and he came back to life and he made the blind see; the moon split into two at the indication of Rasulullaah ε, etc. **These types of actions (called Mu'jizaat) are proof of the claim of Nubuwwah made by the Ambiyaa ο, they testify to their truthfulness.**

Looking at such deeds, the people acquire conviction that the Ambiyaa υ are the chosen servants of Allaah. In order to support them, such displays of power are shown from Allaah

and the entire universe is helpless. It is not possible for such types of things to happen in favour of a liar and a plotter because one human will not be prepared to obey another human. Therefore, Allaah j sent the Ambiyaa o with powerful miracles so that the necks of people will be lowered when seeing them and they will understand that these miracles are a display of the power of Allaah j. No one has the ability to oppose them. This type of occurrences has been termed 'proofs' and 'clear signs' in the Qur'aan and the Muhadditheen refer to them as *'Dalaa'il un Nubuwwah'*. The Mutakallimeen refer to them as *'Mu'jizaat'*.

The Reality of Miracles (Mu'jizaat)

62. First, we shall explain the reality of miracles. Then we shall reply the doubts concerning them. Allaah j has made this world a world of means. Everything is created after some means. However, He sometimes creates something at the hands of His Nabi that has no means, only through His power and will. This is so that the people can realize the power of Allaah and the specialty of the Nabi without any complaint. This is so that by means of this special servant, he can strive to reach Allaah j.

63. **The word *'Mu'jizah'* comes from the root word *'I'jaaz'*. It means to render something helpless, i.e. the action that is done at the hands of the Nabi, it is such that human power is helpless to do it.** People will look at it and understand that this is a display of the power of Allaah j. It is much higher than human power. This is because whatever is beyond human power, it must definitely be the work of Allaah j. This is the way of differentiating between the action of Allaah and the action of man. We learn that although a Mu'jizah is shown at the hands of a Nabi, it is not the action

of the Nabi, but it is the action of Allaah. It is for this reason that it is said:

"...You *(O Rasulullaah ε)* **did not throw** *(the handful sand into the eyes of the Mushrikeen to temporarily blind all of them)* **when you threw, but it was (actually) Allaah Who threw** *(because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect)***..."**
(Surah Anfaal, 17)

In addition, the Qur'aan attributes miracles to Allaah j; Allaah j turned the ocean into a mountain, by the command of Allaah j, the fire became cool and peaceful. From this we learn that a Mu'jizah is not the result of some means or cause, but it is as a direct result of the power of Allaah j and it is the deed of the All-Powerful. It has come about without any means. **The Christians take the Mu'jizah of Hadhrat Isa υ to be his own action and that is why they take him to be a deity.**

64. According to the Muslims, the Mu'jizaat of Hadhrat Isa υ was a display of the unparalleled power of Allaah j and proofs of the Nubuwwah and Risaalat of Hadhrat Isa υ. The Christians have taken the Mu'jizaat of Hadhrat Isa υ to be a proof of him being a deity and they have understood wrong. If they knew the correct reality of a Mu'jizah, they would not have erred.

65. In Christianity, only a few aspects of character are taught. Moreover, they are incomplete. The original soul of Deen, i.e. the correct recognition of Allaah j and correct knowledge of His Being and Qualities are not there at all.

The Difference between Black Magic and Miracles (Mu'jizah)

66. **Black magic, deceiving, and mesmerizing are subjects that are acquired by learning and teaching.** Mu'jizah is no science, nor is there any learning or teaching in it, to the extent that **even the Nabi has no choice in a Mu'jizah. Sometimes the Nabi does not even have prior knowledge.** As in the case where the pen writes, but writing is not the actual action of the pen, it is the action of the writer. **Similarly, in reality a Mu'jizah is the action of Allaah j, but it is shown at the hands of the Nabi.**

67. It is not in the choice of the Nabi, that whenever he wants, he can let springs flow from between his fingers. This is contrary to the sciences of magic wherein a person can show the results of it whenever he wants, according to specific laws and specific actions. That is why, to this day, no book has been written on Mu'jizah, nor has there been any specific law laid down for it, nor has there been any school opened to teach it.

Hadhrat Musa υ went to the Mountain of Toor to get fire when he suddenly received Nubuwwah. He was then given the staff and the bright hand to verify it. By the command of Allaah, when he threw the staff down, it became a serpent. When this happened, he became fearful and ran. He did not even imagine that he had acquired Nubuwwah and he had been given miracles too. From this we learn that the staff and the bright hand were not deeds done by choice by Hadhrat Musa υ, but it was the doing of Allaah j.

When Hadhrat Musa υ faced the magicians of Fir'awn and they threw their sticks and ropes, and it was seen to be

moving snakes, Hadhrat Musa υ feared, as is mentioned in the Qur'aan: **"So Moosa υ sensed a bit of fear in his heart."** (Surah Taahaa, 67). Had Hadhrat Musa υ been a magician, there would have been no reason to fear. This is because a human does not fear from an action that he does on his own accord. This is the reason why the magicians saw the effect of worry and fear on Hadhrat Musa υ and understood that 'This person does not practice the art that we do'. When the staff of Hadhrat Musa υ swallowed the snakes, they further understood that it was not magic, but an action of Allaah j and a show of His Power. In front of it, magic has no reality. Without choice, they fell into prostration saying, "We believe in the Rabb of Musa υ and Haaroon υ."

Summary

68. A Mu'jizah refers to that occurrence against the norm, that is from Allaah j and it appears at the hands of the Nabi without any means. **It is a proof of the Nubuwwah of the Nabi.** People see it and automatically understand that this is not the action of a person, but it is the doing of Allaah j. Allaah j allowed this abnormal occurrence to happen at the hands of the Nabi in order to overpower the enemy and so that the help of Allaah j for the Nabi is clear before all. Moreover, the magic of a magician is not higher than the things in the power of the Jinnaat and Shayateen and the Mu'jizaat of the Ambiyaa o is much higher than it. Also, magic is of no benefit in the Aakhirat. 'But even in this world, it is only oppression, lewdness and causes husband and wife to separate.' (Kitaab un Nubuwwaat p.30)

An Incident: The Difference between Black Magic and Mu'jizah

A messenger was sent to look for the magicians of Fir'awn and two of the magicians passed by the grave of their father. They asked the soul of their father about the reality of Hadhrat Musa υ and the dead magician answered in a dream. Aarif Rumi α has mentioned a strange incident in the third part of his Mathnawi. The difference between magic and Mu'jizah is clarified in it. We present the incident here for the readers:

69. Fir'awn gave the command that all the magicians should be gathered in order to face Hadhrat Musa υ. Two young magicians were very famous. The messenger of the king reached them with this message, 'Make a strategy to remove the calamity of the king. This is because two poor people (Hadhrat Musa υ and Hadhrat Haaroon υ) have come and they have attacked the fort of the king. These two poor people have nothing but a staff, and this staff is very strange. It turns into a serpent upon his (Hadhrat Musa υ's) command. The king and his army are helpless before these two people.' The messenger delivered this message and said, 'The king said that if you have any strategy to remove this calamity, then you will be given a great reward in return.'

70. These two magicians heard the message and returned home. They said to their mother, 'Tell us where the grave of our father is. This is so that we can ask his soul some important matters.' The mother took them to their father's grave. Upon going there, both of them fasted for three days in the name of Fir'awn. After three days, they said to the father, "O father, the king has sent this message to us, 'These two poor people have me worried and they have disrespected me in front of the entire army. They are strange ascetics, they

do not have any weapons, nor do they have an army. They only have a staff, nothing else. Everything is in this staff.' O father, you went to the country of the truthful, although you sleep in the soil, inform us of the reality of these ascetics. If their staff is magic, then tell us. If it is Divine power, then inform us so that we can also obey this deity. We can join alchemy to alchemy. At this time we have lost hope. Possibly we see some hope. We are in the dark night of deviation. Possibly, some sun of guidance can rise and we can come onto guidance and may the grace of Allaah pull us to Him. In short, inform us of the reality."

The Dead Magician gives a Reply to his Son

71. The dead magician replied in a dream, "O my sons, I am well aware of this matter, but I do not have permission to speak clearly. However, I shall tell you of a sign through which this secret can be uncovered before you. Both of you should go and find out where these poor people sleep. **When you find Hadhrat Musa υ sleeping, try to steal his staff in some way.** Look, do not fear, otherwise the secret will not be uncovered. If you are successful in taking his staff, then know that Hadhrat Musa υ and his companion are both magicians. It is not difficult to reply to and to break magic for you because you are also perfect and masters in magic. **If you cannot take the staff, then understand well that it is some Divine power and an unseen display.** Have conviction, then, that both of them are not magicians, but Allaah chose them and they are guided. No one can face them. Even of Fir'awn controls the East and the West, then too he cannot fight Allaah j. **O my sons, look, when a magician sleeps, then there are no guides to his magic. Therefore, the magic is rendered useless, like when a shepherd sleeps, the fox is fearless.** His (a magician's) plan stops by his sleep. This is contrary to those whose Protector

and Supervisor is Allaah j. Here there is no chance of a wolf coming. This is because negligence can never overcome Allaah j. So, if you cannot steal his staff, then understand that this is Divine working which cannot be broken. Have conviction that he is a truthful Nabi and this is a resolute sign of his Nubuwwah – leave alone sleeping, even if he passes away, then too Allaah j will raise him and he will never be overpowered. Son, go, this is a true sign that I have told you. Engrave it on your heart."

72. Both sons heard this command of the father and went in search of Hadhrat Musa υ. They came to know that he was sleeping under a tree. The staff was kept close by. They took hold of the opportunity and tried to steal the staff. Suddenly, it moved and turned into a serpent and attacked them. When they saw this, they fled.

73. Maulana Bahr ul Uloom writes in the commentary of Mathnawi that in these lines of poetry, Maulana Room has clarified the difference between magic and Mu'jizah. It is that magic does not remain when the magician is negligent. This is because magic is the work of the magician, it does not remain while the magician is negligent. When the magician is negligent of his magic, then the magic also finishes. This is contrary to a Mu'jizah. It is the action of Allaah j which He creates at the hand of the Nabi, solely through His power and no apparent means. This is so that the truthfulness of the Nabi can be shown. Whatever is created by Allaah is not finished off except by His will. As long as the will of Allaah j wants it to remain, it will remain. The negligence of the Rasul has nothing to do with the miracle remaining or not remaining.

Similarly, the courage and attention of the Nabi has nothing to do with the occurrence of the Mu'jizah, i.e. it is not the

case that when a Nabi and a Rasul intends to do something against the norm or he turns his attention, then the Mu’jizah will occur, otherwise not. Therefore, a Mu’jizah refers to something against the norm, which human ability is helpless from. So, if the courage and attention of a person had a part in the occurrence of the Mu’jizah, then human ability would not have been helpless. A Mu’jizah is only the action of Allaah j. The Rasul sometimes has knowledge of it and sometimes he does not have. If the staff becoming a serpent was on account of Hadhrat Musa υ using his courage and attention, then why did Musa υ fear?

A Mu’jizah sometimes appears through the du’aa’ and/or indication of the Nabi, like the splitting of the moon that took place by Rasulullaah ε indicating with his finger. Although the moon was split into two, Rasulullaah ε did not know of any method of splitting the moon. **He did not have this ability that he could split the moon into two whenever he wanted.** The Qur’aan is his miracle but the miraculous nature of the Qur’aan is not an action done by the choice of Rasulullaah ε, or that he played a role in it.

Summary

74. While the magician is negligent, the magic does not remain because it is dependant upon his courage and his attention. The condition for whatever appears on account of the courage and attention of the creation is that the person of courage should not be negligent of it, otherwise it will disappear. For a Mu’jizah to remain, it is not conditional that the person is not negligent. This is because a Mu’jizah is an action of Allaah. It does not appear by the attention and courage of the Nabi. So, a Mu’jizah refers to that Divine command that Allaah creates at the hands of the Nabi without any working or attention of the Nabi, whether this

matter was created after the Du’aa’ of the Nabi or without his Du’aa’. Anyway, a Mu’jizah is only the work of Allaah. **The Nabi does not know that by hitting his staff on the Nile, how the path will be created.** By the command of Allaah, Hadhrat Musa υ hit his staff against the river. Allaah created the paths in the river through His power. Hadhrat Musa υ took the Bani Israa’eel and crossed but he did not have knowledge regarding what way he should strike his staff for the twelve paths to be created.

Countless verses of the Qur’aan testify to Mu’jizaat being beyond the power of the Ambiyaa o and Allaah j creating Mu’jizaat only through His power so that the Risaalat and truthfulness of the Rasul can be proven.

Irhaas

75. **The abnormal occurrence that comes from the Nabi before Nubuwwah is called *Irhaas*.** The meaning of ‘Irhaas’ is ‘a foundational stone’. It is as though this type of abnormal occurrence is an introduction to Nubuwwah and magic is that abnormal occurrence that appears by means of hidden means, at a specific time, under certain laws and regulations.

Karaamat and Istidraaj

76. **A *Karaamat* is an abnormal occurrence which appears as a blessing of following the true Nabi. *Istidraaj* is that abnormal occurrence that appears out of being involved in following Shaytaan, disbelief and polytheism, and because of being engaged in following the carnal desires.** Examples of this are the abnormal occurrences of Dajjaal and the abnormal occurrences of the magicians.

The Difference between Karaamat and Istidraaj

77. The difference between Karaamat and Istidraaj is like the difference between a person born in wedlock and a person born out of wedlock (in adultery). In form, both children are the same, but the results and deeds are different. A person with a proper mind recognizes which mirror was cleaned with rose water and which one was cleaned with urine.

The light on the forehead of a true person
When is it hidden from a person of cognisance?
Munificence of companionship and Inner concentration

78. It is not an integral part of the speaking human body, but it is established as an entity and totally separate from the body. The relation with the body is that of planning. Just as the speaking nafs affects the body, how surprising is it when, because of subtleties and light, other bodies are affected? This is because whichever body always affects, finally, it also separates. It is necessary that this minor body will not be present, but it carries the light and spirituality, like every iron. It does not have the ability to attract like a magnet because it is not in the power of anyone to show the attractive power of the magnet. Similarly, every being does not affect others, but the nafs that is bright, pure, and clean is similar to the angels and affects others.

The Difference between a Karaamat and Mu'jizah

79. The difference between the unnatural occurrences of the Nabi and the Wali is that in terms of quantity and type, the unnatural occurrence at the hands of the Nabi is much higher and loftier, like ascending to the sky and raising the dead, etc. The unnatural occurrences at the hands of the Wali is of a lower stage, for example, for something little to become a lot, giving information of the future by means of dreams. Similarly, the doings of a Wali are lower than that of

a Nabi. The Nabi is given every type of unnatural occurrence, small and great. As the Qur'aan says:

"He *(Rasulullaah ε)* **definitely say some of Allaah's great Aayaat."**
(Surah Najm, 18)

From this verse we learn that whatever signs the Ambiyaa ο were given are of two types; one are the great signs, i.e. the great and big miracles like the splitting of the moon and moving up the skies, the trees greeting, etc. The second types are the minor signs, i.e. the small signs like blessings in food etc.

80. The miracles of the pious people are not from the first type, but from the second type. Despite being from this type, the status of the second one is lower. The blessings that come from the Du'aa' of the Nabi is beyond thought and imagination and the blessings that come at the hands of the Wali is much less in quantity and type when compared to that of the Ambiyaa ο. However, it is higher than general habit. Just as the status of the Auliyaa are after that of the Ambiyaa ο, in the same way, the miracles of the pious are of a much lower status than the miracles of the Ambiyaa ο.

The Difference between a Nabi and a Magician

81. The angels of Allaah descend upon the Ambiyaa ο and the Shayateen and Jinnaat come to the magicians.

"Should I inform you about the one on whom the Shayateen descend *(whom they mislead)***?**
They descend upon every lying sinner."
(Surah Shu'araa, 221, 222)

There is no error in the knowledge of the Ambiyaa ο, all the information that comes to the Ambiyaa ο is true.

On the other hand, there can be error in the information of the magician/soothsayer. The news they give can be false or true. A Hadith states that Rasulullaah ε asked Ibn Sayyaad (who was a soothsayer and claimant of Nubuwwah), *"Does any news of the unseen come to you?"* He replied, "Yes, both, true and false news comes to me. A truthful messenger and a liar." Rasulullaah ε said, *"The reality has been confused for you, i.e. there is no confusion in Nubuwwah."* The specialty of Nubuwwah is truth. It is impossible for lies to be part of it. It is quite apparent that where the truth and falsehood are mixed, it can never be worthy of relying upon and it cannot give contentment. In such a case, no one's statement will be relied upon, nor will their action be relied upon. In fact, the soothsayer has no reliance on his own laws. Because of this, the soothsayer/magician is doubtful. He cannot speak clearly. If he gives a clear law and it comes out wrong, then the masses will not have reliance on him. **The soothsayer mostly speaks things that are possibilities, i.e. there are two sides to it.** Moreover, sometimes the soothsayers ask something that is based on their thoughts and they tell the people things of the unseen to deceive them. They use rhyming speech in order to incline the people towards themselves. Regarding this, Rasulullaah ε once said: *"This is from the rhyming of the soothsayers."* The soothsayers in the time of Rasulullaah ε that were greedy did not believe in him, like Musaylamah Kadh dhaab and Ibn Sayyaad, but they claimed Nubuwwah themselves.

82. Whoever's hearts were free of desire looked at Rasulullaah ε and brought Imaan (in him), like Tulayha Asadi and Sawaad bin Qaarib, whose incidents are famous.

After accepting Islaam, they did such good deeds that were true proofs of their good Islaam.

The Difference between Nabi and Mutanabbi

83. The difference between a *Nabi* and a *Mutanabbi* is that a Mutanabbi is the opposite of a Nabi because a Mutanabbi wants to acquire worldly enjoyments and desires by means of claiming Nubuwwah. The view and original objective of the Ambiyaa o is to leave and make others leave worldly desires and enjoyments.

84. A Mutanabbi copies the Nabi in his apparent speech and deeds. The people of intelligence will understand the difference between the original and fake and the masses will realize his reality in a few days.

85. **A Mutanabbi runs around his desires day and night and he is always worried about acquiring them.** A Mutanabbi copies the revelation that comes upon the Ambiyaa o in order to deceive the people. They add words from their own side and tell them to the people and they say, ‘This revelation has come upon me’, whereas the special condition that comes over the Ambiyaa o at the time of revelation, through which every onlooker will easily understand that this condition is not by choice and the Nabi has no will and choice in it, this condition does not come over the Mutanabbi. No fear that shows that revelation has come, comes over him. It is the speech that he has made up, which is mostly stolen from the speech of the Ambiyaa o and the wise.

A Mutanabbi is apparently ascetic, but his heart is worried about worldly wealth and fame. He tries to hide this but despite trying to hide it, through his deeds the people will

soon see the reality of a person hankering after the world and his veil will finally be uncovered. In a few days he will be disgraced in front of the people.

In addition, when a Mutanabbi is asked something difficult, then he has a certain type of uncertainty; because the reply does not come because of revelation from Allaah, there is confusion, differences, and contradictions found in his speech. The people of knowledge can understand that this confusion is not from Allaah j. Sometimes the Mutanabbi gives an answer filled with contradictions so that according to expediency, he can choose his answer.

Initially, the Mutanabbi resorts to trickery and plotting in his claim of Nubuwwah so that people of insignificant intelligence can turn to him and he can trick them. However, the ascetic and the worshipper adopt silence. The Mutanabbi spends very little on himself and he is generous upon others. He looks at circumstances and makes confusing prophesies. If the prophecy is not fulfilled, then (in that confusion) there remains scope (for him to escape accusations of falsehood), etc.

The Wisdom Behind Strange Occurrences

86. There is great wisdom in unnatural occurrences. It is that Allaah j has created this world as a world of means. Every work is linked to a specific cause. Because of this, in the view of the onlooker, it is confined to the apparent cause, to the extent that the atheists have denied the existence of Allaah and they said that only time will destroy them. They say that all work takes place as time passes and whatever happens is the result of matter and its movement. Therefore, Allaah j sometimes shows unnatural occurrences so that these atheists can know that the control of the universe lies with another Being. When this Being wants, He can remove

it all. Also, so that it can be known that these means are not a separate ruler, but Allaah appoints them. He can suspend whatever He wishes. The second expediency is that the people can know the special benediction that Allaah grants to the Ambiyaa o so that people may obey them and through this they can reach Allaah j.

87. Just as there is a special link between throne, crown, and royal stamp of a king, there is a special link, a closeness, between the Ambiyaa o and Allaah j that is shown through Mu'jizaat. Shaykh Abu Ali Sina has written, 'In terms of being worthy of obedience, the Nabi is outstanding in this sense that the signs and Mu'jizaat given to him clearly show that these signs are from Allaah j.'

The Doubts of those that Deny Miracles

88. The people whose gaze is limited to nature, experience, and what they have witnessed deny Mu'jizaat and unnatural occurrences.

- They say that Mu'jizaat are against the intellect and are impossible. This is because it is impossible for something to be found that has no cause. This world is a world of causes. Nothing can be found except that it has a cause.
- Sometimes they say that Mu'jizaat, Karaamaat, etc., are against the laws of nature and that they contradict natural power.
- Sometimes they say that believing in unnatural occurrences is worship of thoughts and those who accept unnatural occurrences and Mu'jizaat are people who worship thoughts.

- Sometimes they say that by accepting unnatural occurrences necessitates the system of the universe being confounded. Therefore, there is no reliance and contentment regarding means if we believe in unnatural occurrences.
- Sometimes they say that acceptance of unnatural occurrences is a barrier in the path of progress.

Answers

89. **Answer to the first objection:** The greatest doubt of those that deny Mu'jizaat is that it is impossible for something to occur without a means. **This is only a claim. There is no proof for it.** Impossible is that regarding which there is resolute proof that it can never happen. Until today, there has been no intellectual proof established that shows that something cannot be created without means. Those who claim that it is impossible for something to be created without means, we ask them to tell us although tangible things are created through means, the means itself, were they created by means or without means? **If the means are in need of means, then this necessitates continuation (Tasalsul), i.e. it necessitates an unending chain, which is impossible according to all the intellectuals.**

The chain of means must end at such a means that came into existence without means and before it, all the means come to an end. The first means is the head of the chain of means and it came into existence without any means.

90. So, the ultimate power that had the ability to create the first thing without any means also had the ability to create the second and third thing without means. His power in terms of the first and the last is the same.

91. For example: bread has been made from flour, and the flour from wheat and the wheat from the farm. This chain of means ends at the farm. Now, if the question is posed, “From where was the farm made?” The reply will be nothing but that the farm was made from the wheat, but if the wheat was made from the farm and the farm was made from the wheat, then this necessitates repetition. This is impossible according to all the intelligent people. It will definitely have to be said that the first time, the wheat farm was created without means, i.e. first wheat was created without a farm, or the farm was initially created without the wheat. When it is proven that one of the means can be possibly created without means, therefore, in terms of the power of Allaah j, all the individuals are the same.

The Supreme Power created one individual without means and showed that you must understand that the Supreme Being can create whichever individual He wishes without means.

92. **Another Example:** Man was created from a drop of sperm and we learn that the first man or the first sperm was created without a means. For this reason, Allaah j said:

“We have certainly created man *(Hadhrat Aadam υ)* **from a product of clay.”**
(Surah Al-Mu’minoon, 12)

i.e. the first man was not made from a drop of sperm, but from sand, only through His power. After this, the chain of lineage was established through a drop of sperm and the chain of means was created. Then, in order to remind others of His complete power, He created Hadhrat Isa υ without a father. When people had doubt regarding how Hadhrat Isa υ

was created without a father, He reminded them of His ways of old:

“Verily the likeness *(creation)* **of Isa υ** *(without a father)* **with Allaah is as the likeness of Aadam υ** *(who was created with neither a father nor a mother)***. He** *(Allaah)* **created him** *(Hadhrat Aadam υ)* **from clay then said to him ‘Be!’ and he became.”**
(Surah Aal-Imraan, 59)

93. i.e. why are you are surprised that He created Hadhrat Isa υ without a father? You know Our power and way from before when We created Hadhrat Aadam υ without a mother and father – have you forgotten Our way? In order to remind you of Our old way, We created Hadhrat Isa υ without a father, only from a mother, i.e. We only showed half Our way. After attesting to the entire way of Allaah, why do you deny half the way?

From this we can also understand the matter of Hadhrat Isa υ’s ascension and coming down; just as it was possible for Hadhrat Aadam υ to come down bodily from the heavens, in the same way it is possible for Hadhrat Isa υ to descend and ascend to the heavens. This is because the path of ascension and coming down and the distance is all the same.

The Effect of Means and Causes

94. Based on their limited and incomplete experience, the philosophers claim that it is impossible for something to be found without natural means.

If the philosophers knew the reality of the effect of means and causes, its way and quantity, they would have never made this claim. The means do not bring about things.

Bringing into existence is the quality of Allaah j. Creating and bringing into existence is not the work of inanimate things. This is only the work of Allaah, He does whatever He wants.

95. Just as the existence of the means and causes is given by Allaah j, in the same way, the effect that the means has and all its qualities and description is also given by Allaah j. It has an effect in accordance to His will and intention. Just as He has power over the existence of the means, in the same way, He also has the ability to remove the effect of the means. Just as it is foolishness to take the arrow and the sword to be the effective cause in a case of murder instead of the one who wielded the sword or arrow, in the same way, it is an error to take the means and cause to be the real effective causer. The real doer is Allaah j.

These means and causes are subject to His Power. The summary is that the effect of means and causes are only preludes, they are not reality. They follow the will and intention of Allaah j.

96. The eyes and the ears are a means of hearing and seeing, but they can only hear and see how much He wants them to.

Moreover, to say regarding something that it is the means and cause of something, and the item itself has been caused, it is not proven from any intellectual proof.

For example, to say that a certain sickness will be removed by means of a certain medicine and fire burns and water drowns. All this is based on past experience. This is not proven from some intellectual proof. It is apparent that the knowledge acquired from experience, it will be Zanni, i.e. infirm. It will not be Qat'i, i.e. resolute and firm. This is

because firstly, experience is limited. Then, experience changes. In addition, there is possibility of error in experience. So, based on an incomplete and limited experience, to give the ruling that it is impossible for something to occur that is against our experience, it will be totally against intelligence. After a subsidiary experience, to give this general law that it is impossible for the contrary to happen, is this also not open ignorance. To give a law based on some past experience, that it is impossible for something contrary (to the past) to happen in future, is this not clear ignorance?

The Difference between Means (Sabab) and Cause (‘Illat)

97. The difference between *sabab* (means) and *‘illat* (cause) is that the *sabab* (means) have no part to play in the existence of the *musabbab* (the created entity). Furthermore, it is not necessary that after the means is found, the *musabbab* will definitely be found. **This is contrary to *‘illat* (cause). After it is found, the *ma’lool* will definitely be found. For example: fire is a *sabab* (means) of burning, but not an *‘illat* (cause).** Therefore, the effect of fire burning is not seen at times, like in the case of Hadhrat Ibraaheem υ, who was not affected by the fire at all. So, we learn that the real *‘illat* and effective causer is the will of Allaah j, but Allaah j has made this world a world of means. Therefore, every deed is linked to a specific *sabab* (means).

The philosophers and atheists have not understood the difference between *musabbab* (the created entity) and *‘illat* (cause) and they therefore cannot understand the fire being cool and peaceful for Hadhrat Ibraaheem υ.

98. It is the belief of the Muslims that the real being that causes to burn is Allaah j. If He wants, then He can burn without fire as well. Through His power, he created a means of burning in fire. If He wants, He can stop the fire from burning. Just as the fire cannot come about on its own, in the same way, it cannot effect on its own. The *sabab* (means) is subject to the will and desire of Allaah j.

It is not Possible to Have Knowledge of All the Means and Conditions of Something

99. No matter how far the mind goes, its capacity is still limited. This capacity is also not innocent from error. No mind can claim that it has learnt all the means, conditions, and prohibitions of something. No mind can claim that their knowledge and ability has encompassed all this. It is possible that one thing has multiple means and, for its existence, there are conditions and prohibitions. While you have knowledge of some of it, you are unaware of most of it. It is witnessed in the world that the means of something are given, but it is not known that on account of prohibitions, or because a condition was not found, the thing did not come into existence.

Those who deny Mu'jizaat and unnatural occurrences are claiming that their knowledge and capacity is encompassing and unlimited. It is as though they are saying, 'Our incomplete intellect has encompassed all the means and causes, therefore, we give the ruling that it is impossible for such an unnatural occurrence to happen.'

100. Those who have intelligence should speak justly, is this claim not self-conceited and foolish? The great teachers of science and masters have attested and have announced: 'Leave alone all the laws of power, we cannot even encompass a part of it'. Despite this, when something is

beyond their limited capacity, they are boldly ready to deny it. The summary is that no intelligent person can claim that he has encompassed all the laws of power and declare whatever is contrary (to his understanding) as wrong.

It is not the Objective of Deen to Debate Means and Causes

101. The objective of Deen is to explain the apparent forms of the power of Allaah so that the recognition of Allaah j can be acquired. Then through the correct recognition of Him, a call to honour Him and love Him will be created in the heart. This call will then push one onto the obedience of Allaah j. So if there is a discussion about the means and causes of the sunrise, sunset, eclipse, etc., then the objective of Deen will be lost. Moreover, this type of discussion is not beneficial for the general people, it is pointless.

102. **Reply to the second objection:** The second doubt of those that deny unnatural occurrences was that Mu'jizaat and Karaamaat go against the grain of the law of power.

103. The reply is that whoever says that this is against the law of the power, tell us which complete and arranged law there is, and based on this law you pass the rule that this is against the law of power? Tell us what the law of power is and **show us some book, whether heavenly or worldly, in which the law of power is explained in detail.** Such a book was never revealed from the heavens, and no book like this was ever written on earth until today, nor can anyone ever write such a book. **How can a human being, who is filled with error and forgetfulness, ever explain the unlimited power of Allaah, using his limited and straitened mind?**

Who has the ability to encapsulate the unlimited power of Allaah under some law and rule?

104. The law of power does not refer to those things which we witness. The circle of information of man is not beyond a few things. Whatever we have seen in our lives, they are only things that are felt. By looking at these things that are felt, we realize countless things that are not felt. How can we know His law of power in them? The age of a human is a few days. If the ages of the people in the world are added, together with their experiences, then from this limited experience, the power of Allaah cannot be encompassed. If only someone could tell us which book this is, the book that has the laws of the power of Allaah j written and this book is pure from alteration and the person has memorized this book. Assuming there is such a law of His power, then He would have made it, it will not have been made by humans. So, the law that He gave to man, can He not change it?

The real problem is that these heretics and deniers of the unnatural occurrences take Allaah j to be like the president of a democratic country, that He has no choice to change the laws. Islaam does not believe in such a helpless deity.

No Mu'jizah is against the law of power, but a Mu'jizah is such a light and mirror, through which the face of power is more clearly and closely shown. Means are also a display of His power, but Mu'jizaat and Karaamaat are a level higher in a display of His power. Just looking at it will cause a person to have conviction in the Greatness of Allaah and his own helplessness.

105. Strange things are witnessed daily. Are all these strange things that are witnessed daily against the law of power? Look at the strange aspects of the world of elements, then look at the world of plants, then look at the animal

kingdom, and then look at the strange aspects of the world of human beings. Every higher class comprises of strange aspects in relationship to the lower class. Assuming that the animals deny the strange aspects of humans on account of their inability to understand and they mock whatever humans do. They begin to say, ‘These aspects of humans are against the law of nature’. Will this denial and mocking of the animals hold any worth? So, the same link that exists between the animal kingdom and the human beings exists between the world of bodies and the world of souls and between the philosophers and Ambiyaa o. **Just as the works of the humans are much higher than the works of the animals, the works of the world of the souls is much higher than the works of the bodies.**

The Difference between Power (Qudrat) and Habit

106. These are two words in which people generally do not differentiate, whereas the difference between the two is shown from what they mean. **The meaning of ‘power’ is ‘the ability to do’ and the meaning of ‘habit’ is ‘something that is normally done’.** It is quite apparent that both these are different.

107. Both of these are different for humans. One is power and one is habit; **habit refers to a specific continuous practice and power refers to the ability to do the contrary.**

108. Similarly, Allaah j has a habit and He has power. Most of the time, matters occur in accordance to habit. Sometimes, based on some wisdom or expediency, He goes against habit. This is not beyond His power. To create entities from the means is the habit of Allaah j and sometimes to create something without means is from His

power. So Mu'jizaat and unnatural occurrences is against the law of habit, but it is not against the law of power. Therefore, it is not correct at all to say that Mu'jizaat is against the law of power, and if something is against habit, it does not prove that it is impossible. Those who deny Mu'jizaat have not understood the difference between power and habit. Therefore, they sit back with the understanding that something against habit is something against power.

109. Look, the general habit of Allaah j is that birth takes place in a certain way. Firstly, there is a drop of blood/sperm, then a piece flesh etc. However, it is not necessitated from this habit that it is beyond the power of Allaah j to create without a drop of sperm. **Power is greater and beyond habit. Power overrules all means.** May Allaah protect us, can any chain be placed on the eternal means of the power, and can it be confined?

General Habit and Special Habit

110. **General habit has two types: general habit and special habit.** A king deals in one way with the ministers and in another way with the general people. Similarly, the way that Allaah j deals with the Ambiyaa o is different from the way He deals with the general people. So the unnatural cause and Mu'jizaat that appears in order to verify the Ambiyaa o is only contrary to general habit. However, it does not contradict special habit. Therefore, for the special ones and the close ones, it is the Sunnah and habit that they are given such Mu'jizaat and unnatural occurrences. In fact, it contradicts wisdom for Mu'jizaat and unnatural occurrences not to happen; this is because considering the different ranks and the dealing in a different way with the teacher and with the student is something in accordance to intelligence and natural. It is precise wisdom and

intelligence. If the different ranks are not considered, and the matter is dealt with like that of a Zindeeq-the one who denies. The king deals with the ministers in one way and with the subjects differently.

111. In philosophy and science there is a separate chapter on *Faltaat Tab'iyyah*. Those aspects that are separate from the established laws of nature are mentioned in it and it is beyond the scope of 'illat and ma'lool. Although this is proven with an authentic chain from the philosophers, it is accepted without hesitation and reasons and interpretations are given. However, although the unnatural occurrences are proven through Tawaatur, they belie them and mock them.

112. A Philosopher of France mentioned a woman in his book on the matters of the soul. She had a breast/nipple on her left thigh and she used to feed her child from it. This woman was presented to all the graduates in Paris in 1827.

113. Everyone attests to this kind of unnatural occurrence, but when an unnatural occurrence is mentioned as a Mu'jizah of a Nabi, then the same people leave no stone unturned in belying it.

Moreover, even if the unnatural occurrence is regarded as impossible in terms of the bodily power of people, it is ignorance to call it impossible in spiritual terms. It is perfect ignorance to say that it is impossible in terms of the power of Allaah j.

114. The effect of the deed will be in accordance to the status of the doer. One person cannot lift 10 'mann' (37.3242 Kg is equal to one 'mann' before Partition of India), but the engine of a train can pull thousands of tons for hours on end and for miles on end. With the simple power of electricity,

the work is done which cannot be done by thousands of people.

115. **Reply to the third objection:** Believing in unnatural occurrences is not worshipping thoughts, nor are those who believe it people who worship thoughts, but they are the greatest in wisdom. They have such wisdom in front of which great philosophers will bow down.

The realities and recognition that came from the Ambiyaa o were realities which turned mankind around and took the ignorant out of their valley and seated them in the palace of wisdom and knowledge.

116. **Reply to the Fourth Objection:** The fourth objection was that by believing in unnatural occurrences, the system of the world will be turned upside down. Therefore, through unnatural occurrences, conviction in means will be removed.

117. The reply is that just as a carriage can break off the train, or a bridge can collapse, or fever can increase because of the once off use of a well – these do not remove the conviction in trains, bridges, or medicine. People do not leave out travelling by train, or across bridges, or abandon treatment.

118. By the appearance of these unnatural occurrences, the system of the world will not be turned upside down. In reality, it is the treatment of our confusion in which we do not remain negligent of Allaah. Moreover, the meaning of disorder is that things are not used in their place and used in the wrong place. This happens in a person and the court of Allaah j is pure from this.

119. In addition, those who deny Mu'jizaat believe in Faltaat Tab'iyyah. The question now arises: through this Faltaat Tab'iyyah, is the system of the world not caused grief? And is there no difference in a single intention by the appearance of unnatural occurrences?

120. **Reply to the Fifth Objection:** The appearance of unnatural occurrences is not a barrier in the path of progress. Progress is in the control of man, and unnatural occurrences are not in the control of man, nor does he have the ability to remove it.

In fact, the appearance of unnatural things is a means of lesson and foresight. Through it, a person gains more recognition of Allaah j. Therefore, the appearance of unnatural occurrences is a means of recognition and knowledge.

Mu'jizaat are proofs of Nubuwwah

121. **In terms of intelligence, every claim needs a proof.** The Ambiyaa o would claim Nubuwwah and Risaalat and they would say, "We are the Rasuls of Allaah and a means between Allaah and the creation." There is a need for proof of this great claim as well.

122. There are proofs of this claim. These are the Mu'jizaat. Mu'jizaat refers to that unnatural occurrence which appears without any apparent means at the hands of a Nabi and the entire world is helpless to bring something like it.

123. The All Wise has made this world a world of means. It is His Sunnah and habit that nothing is created without a means. This is called habit. However, He sometimes breaks

habit through power and He creates something without means at the hands of the Nabi so that by looking at this unnatural occurrence, people will understand that this is only the work of Allaah j. It is not the action of the Nabi or the Rasul. This is because it is beyond the ability of a person to break means. It is not possible for a person to do something without means. The moment a person looks at a Mu'jizah, he has conviction that Allaah helps this person j. In order to verify him, such unnatural occurrences are shown from the side of Allaah j. These things are definitely beyond human ability. From this we learn that the power of Allaah j is behind this person and whatever has occurred at the hands of the Nabi is the action of Allaah j and, in reality, it is not the action of the Nabi. This is because the intention and choice of the Nabi has nothing to do with the action. The Nabi does not have the ability to show the miracle whenever he wants.

124. So just as such an action occurs at the hands of the Nabi – an action for which the general person does not have the ability – this will be the Mu'jizah of the Nabi in action. Similarly, such information and prophecies come from the mouth of the Nabi that the normal person is unable to fathom and grasp it. **This is the Mu'jizah in knowledge of the Nabi. To give information of the Unseen, without any apparent means, is a sign that this person has some special link with the Knower of the Unseen.** A human being cannot give information like this without the Knower of the Unseen giving information. If a king sends a messenger or a governor, then together with this position, he gives a special sign or outstanding characteristic, and he gives such an outstanding sign which others cannot hope for. Looking at it, people will have conviction that this person has come with the command of the king. Then they will obey. From the circumstances they will have conviction that

these signs are not fabricated and undoubtedly this person has been sent as a messenger and ambassador from the king.

125. Based on this analogy, the king sometimes informs of his special secrets and when the messenger informs the people of this according to expediency by way of informing the people, then the people of understanding learn that this person is close and special to the king.

126. Similarly, Allaah j, the Knower of the unseen, sometimes informs His Rasuls through revelation of some unseen matters so that people can understand that this person has a special link with the Knower of the unseen and this person is the accepted and chosen servant of Allaah j, the Knower of the unseen. He is a person whom Allaah has informed of His secrets. **This is because whatever information the Ambiyaa o give, it is beyond the intellect and experience.** By hearing it, people get conviction that these things can only be known if Allaah j informs of it. Just as a Mu'jizah in deed is an example of the power of Allaah j, in the same way, the Mu'jizah in knowledge is an example of the knowledge and wisdom of Allaah j. When looking at it, a person will realize that the Nabi is truthful and his overpowering nature and awe is such that none can stand before it. His choice will leave him, except for the stubborn and the person with worldly motives. Nothing is a barrier from Imaan. Whoever sees a Mu'jizah and does not believe, the cause of it is only his own stubbornness and eternal wretchedness.

Mu'jizaat being a Proof of Nubuwwah from the Qur'aan

127. In various places in the Qur'aan, it is mentioned that the disbelievers requested for Mu'jizaat. The meaning of this is, 'Present a proof of your Nubuwwah or Risaalat.'

"...They said, 'You are but mere humans like ourselves *(so why should we follow you?)*. **You intend to prevent us from what our forefathers used to worship. So** *(if you want us to follow you, you should)* **produce a clear proof** *(a miracle of our choice to convince us that you really are messengers of Allaah)***!'"**
(Surah Ibraheem, 10)

"*(The nation of Hadhrat Saalih υ said to him)* **'You are merely a human like us** *(why should we then obey you?)*. **So produce an Aayah** *(miracle)* **for us** *(to prove that you really are a Rasool)* **if you are truthful** *(in your claim of Nubuwwah)***.'**
(When the Thamud then requested Hadhrat Saalih υ to extract a pregnant camel from a mountain, he made du'aa to Allaah. Allaah granted the request. When the camel emerged from the mountain) **He** *(Hadhrat Saalih υ)* **said** *(to the people)*, **'This is the camel** *(you asked for)***..."**
(Surah Shu'araa, 154, 155)

"He *(Fir'oun)* **said, 'If you have come with some sign** *(a miracle to prove that you are a prophet)* **then show it to us if you are from the truthful ones.'**
So he *(Hadhrat Musa υ)* **threw down his staff and it suddenly became a** *(terrifying and huge)* **serpent in no uncertain terms** *(running with its mouth open towards Firoun)*.

And when he *(Hadhrat Musa υ)* **drew forth his hand** *(from beneath his armpit)***, it suddenly became bright for all to see."**

(Surah A'raaf, 106, 107, 108)

128. **In these verses, the word 'Aayah' means 'Mu'jizah'. The word 'Aayah' has three meanings in the Qur'aan and Hadith:**

One is the verses of the Qur'aan, i.e. the word of Allaah j, i.e. reciting the verses of Allaah. In this type of verses (the above-mentioned) , the word 'Aayah' refers to the entire Qur'aan.

129. **The second meaning is 'lesson', like in the incident of the drowning of Fir'awn:**

"'Today We shall preserve you with your body to be an Aayah *(a sign and a lesson)* **to those after you...'"**

(Surah Yunus, 92)

130. **And the third meaning is 'Mu'jizah' and 'sign'.** We now present a few verses of the Qur'aan in which the meaning of 'Aayah' is used for Mu'jizaat:

"Undoubtedly, We sent Moosa υ with Our Aayaat *(miracles)* **to Fir'oun and his ministers..."**

(Surah Zukhruf, 46)

"Indeed We granted Moosa υ nine clear Aayaat *(to prove to the people that he was Allaah's Rasool. These were his staff, his shining hand, the drought which affected the people of Fir'oun, shortages in their produce, the flood, the locusts, the ticks, the frogs, and the blood)***..."**

(Surah Bani Israa'eel, 101)

“So We sent to them the flood, the locusts, the ticks, the frogs and the blood as detailed Aayaat *(signs to persuade them to mend their ways)*. **However, they were an arrogant and a sinful nation.”**

(Surah A’raaf, 133)

“When Moosa υ came to them with our clear Aayaat *(miracles)*...**”**

(Surah Qasas, 36)

“Verily We showed Firoun all Our Aayaat, yet he *(repeatedly)* **rejected and refused** *(to accept our guidance)*.**”**

(Surah TaaHaa, 56)

“...Allaah saved him *(Hadhrat Ibraaheem υ)* **from the fire** *(by commanding it to be cool and peaceful for him)*. **Undoubtedly, there are certainly** *(clear)* **signs in this for people who have Imaan.”**

(Surah Ankaboot, 24)

131. **Note:** Allaah j granted every Nabi many Mu’jizaat that clarify the truthfulness of the Nabi. These Mu’jizaat are proofs of his Nubuwwah. After these clear signs and resolute proofs, if the disbelievers request a miracle, then sometimes they were shown what they asked.

132. Sometimes, whatever the disbelievers requested, it was not shown to them because this request of theirs was not to learn the truth, but it was based on stubbornness and opposition. Specific miracles were requested from the Ambiyaa o in order to give difficulty to them and to mock them. A refutation of those specific miracles were made in the verses that show that Mu’jizaat were not given; they were requested only in order to put the Ambiyaa o into difficulty and, according to the intellect, it was not

appropriate as well. What would have happened to Nubuwwah? (May Allaah save us), it would have become a children’s toy. People would request all sorts of miracles from morning to night. If the Nabi of Allaah j leaves all his work and shows miracles according to their requests, then it would have become a plaything.

The heretics say that the negation of Mu’jizaat in general is meant in these verses. This is totally wrong. The general occurrence of Mu’jizaat is proven from countless Qur’anic verses and authentic Ahadith. There is no scope to deny them.

We learn that the verses that apparently negate Mu’jizaat, negates those Mu’jizaat that were requested from the Ambiyaa o based on stubbornness and only in order to give difficulty to the Ambiyaa o. The countless verses that prove Mu’jizaat, the true Mu’jizaat that establish the Nubuwwah of the Ambiyaa o, are meant in these verses. **Besides this, in order to establish the claim, a general authentic proof is sufficient. It is not necessary to present proof that is asked.** In a court, it is sufficient to present two reliable witnesses to prove a claim, it is not necessary to present the witnesses asked for. In order to establish the claim of Nubuwwah, the Ambiyaa o presented countless proofs. However, they refused to present those miracles that were requested based only on the requester’s stubbornness. They also explained the reason: ‘You people are not worthy of being shown this miracle. This is because there is no hope of you accepting the truth.’ Sometimes they gave this reply: ‘This type of miracle was shown before. What was the result that now what can be hoped from your request?’

The disbelievers would also perceive the Ambiyaa o to be magicians and they used to think that Mu’jizaat are actions

done wilfully like magic is done. Therefore, they would request these miracles. In order to refute this thinking, this reply was given:

“...A Rasool is not capable of producing a sing (miracle) without Allaah’s order...”
(Surah Ra’ad, 38)

133. A Mu’jizah is the deed of Allaah j. May Allaah protect us, a Nabi is not a magician, and a Mu’jizah is not some science like magic. A Mu’jizah is the deed of Allaah j and Allaah j does things by His will. He is knowledgeable and wise. The appearance of a Mu’jizah is based on His will and expediency. There is no scope for anyone to have his own say. Based on this, whichever verses state this mean ‘The warner and the one giving glad tidings is the Rasul. It is not in his ability to show Mu’jizaat according to your requests. This is because he is a servant of Allaah like you and the power of a Mu’jizah is beyond human ability.’ **Alternatively, it means that the work of the Nabi is to warn and to give the message. Placing guidance in the hearts is not the work of the Nabi, but it is the work of Allaah j.**

The Heretics have given the meaning of the verse as ‘I am the Rasul and warner and there are no Mu’jizah for the Nabis and the warners, nor should there be. However, if there is a Mu’jizah, it goes against the grain of Nubuwwah.’ Subhaanallaah, what a strange understanding! May Allaah save us from such wicked understandings.

The correct purport of these verses is that which we have explained. Assuming if Mu’jizaat are refuted in any way, then the meaning would refer to specific Mu’jizaat whose request were against the status of Nubuwwah and not

appropriate. It does not necessitate that Mu'jizaat in general are not appropriate for Nubuwwah.

The Relation between Claiming Nubuwwah and Mu'jizaat

134. From our explanation, it is clear that Mu'jizaat are proofs of Nubuwwah and Mu'jizaat have a special link with Nubuwwah and Risaalat similar to that of the signs and characteristics of royalty.

In addition, the thoughts of certain people, who think that the Mu'jizah of a Nabi does not point out to the Nubuwwah of the Nabi and unnatural occurrences have no relation to the claim of Risaalat, have been refuted.

135. According to them, a Mu'jizah is not a proof of Nubuwwah. However, because there is a need for proof of such a great thing like Nubuwwah, they have classified something else as proof of Nubuwwah; the teachings and guidance of the Ambiyaa o and their character. In short, a 'Mu'jizah in deed' is no Mu'jizah – only a 'Mu'jizah in knowledge' is proof. According to them, it is as though it is necessary that the Nabi was sent to the scholars, graduates, and those who can understand the teachings well. It is not appropriate for the Nabi to be sent to the masses. What knowledge and recognition will they understand?

Note: there is no doubt that the teachings and guidance of the Nabi and his character are also proofs of his Nubuwwah and truthfulness. In reality, this is also proof of Nubuwwah because it is an unnatural occurrence and a Mu'jizah – the entire universe cannot bring teachings, guidance, and noble character like this. All the verses and Mutawaatir Ahadith, which clearly show the Mu'jizaat in deed, are proven.

Strangely, according to them, all of these are unreliable and are wrongly interpreted.

136. We ask those who say that Mu'jizaat in deed are not proofs of Nubuwwah – the Mu'jizaat in deed, like the staff, the bright hand, the fire becoming cool for Hadhrat Ibraaheem υ, iron becoming like wax for Hadhrat Dawud υ, the winds being subjugated for Hadhrat Sulaymaan υ, the dead being revived upon the blowing of Hadhrat Isa υ, the blind getting their sight back, springs of water flowing from the fingers of Rasulullaah ε, the moon being split at his indication, the wooden pillar crying, etc. – all these miracles are emphatically proven from the Ambiyaa o in the Qur'aan, Hadith, and resolute historical narrations and it is impossible to deny them.

137. So why did Mu'jizaat like this come from the Ambiyaa o if not as a proof for Nubuwaah? Were these deeds some play, or was there some wisdom and special objective and end to it?

Obviously, the first aspect is completely baseless; the Ambiyaa o were pure from things like play, magic, and other useless activity. It is impossible for the Ambiyaa o to be involved in such useless activity. It must be accepted that these deeds (Mu'jizaat) were based on some expediency and some proper objective.

Now, these people should explain what other objective could there be besides these unnatural occurrences being a proof of the truthfulness of the Ambiyaa o and for people to understand that these Mu'jizaat are proofs of their Nabuwwat and Risaalat.

In the story of Hadhrat Musa υ it is said:

“...These are two proofs *(miracles to prove to people that you are a Nabi)* **from your Rabb to Firoun and his ministers...”**
(Surah Qasas, 32)

From this we learn that a Mu’jizah is a proof of Nubuwwah.

A Doubt and the Reply

138. Those who say that Mu’jizah is not a proof of Nubuwwah present this doubt: if a Mu’jizah was a proof of Nubuwwah, then whichever person shows some strange deed should also be called a Nabi. In this way, there will be confusion between a Nabi and a non-Nabi.

139. **Reply:** to deny and classify something as baseless because of the possibility of slight confusion is the work of those that have weak minds. Which thing in the world is there wherein the truth and falsehood is not mixed up? The king has this army and treasure and sometimes the rebels also have the same. This is to the extent that sometimes the ruler is opposed and sometimes the ruler is defeated. Because of this temporary doubt, according to someone of a sane mind, is it correct to oppose the government? Is it correct to say that the king and government will not be accepted because both of them have the same provisions?

140. Sometimes a person is given the ability to heal and his treatment is better than that of the doctor. Because of this, does the sane mind deny medication and treatment? Because of this doubt, is it permissible to state that the treatment is useless?

141. In a court, lawyers fight on different sides, each presenting their proofs. Sometimes, the lawyer of those on falsehood wins. Because of this temporary confusion, does any intelligent person deny proof and say that proof is nothing?

It is not correct to say that everything is sold in the market, is proper or fake. Because of this confusion, no one has stopped buying, or stopped his worldly work.

142. From this we learn that it is not correct to leave out anything confusing just because of confusion. Rather, there is a need to differentiate between truth and falsehood, proper and fake, Mu'jizaat and magic. It is not correct to classify Mu'jizaat as useless just because there is a slight similarity between Mu'jizaat and magic. Mu'jizaat is the basis of the truthfulness and reality of Nubuwwah. Nubuwwah is the only means of recognizing eternal success. Due to this, it is absolutely necessary to differentiate between truth and falsehood.

143. If someone stops shopping because of confusion between genuine and fake, then the system of the world will be mixed up. Similarly, if a person leaves out Nubuwwah because of the confusion between Mu'jizah, deceit, etc., then the system of the Aakhirat will be mixed up and a person will not be able to prepare any provision for the Aakhirat.

144. When you cannot leave out a slight benefit of the temporary world because of confusion, why should a person leave out eternal benefit and salvation from eternal harm just because of some confusion? Why should he abandon Nubuwwah and the Aakhirat?

Proof of Mu'jizaat

145. With the praise of Allaah, it is has been proven that Mu'jizaat are possible. However, 'possibly happening' is not sufficient enough – a separate proof is needed to prove Mu'jizaat and its occurrence. Understand that the means of proving an event that occurs in the world is only through witnessing and narrating, nothing else. 'Witnessing' is when people explain what they have witnessed. **This is testimony.** 'Narrating' is when a person narrates an event that did not witness himself, but heard it from someone who did witness it, either through means or without means. **This is narration.** According to the intellect, on the condition that the means are reliable, this is reliable.

In all courts, decision is passed on testimony. If the witnesses are intelligent and straight, then it will be accepted. Denying such testimony will be a crime. If the truthfulness and religiousness of the witness is doubtful, then the testimony will not be accepted. This doubtful testimony will not be sufficient to prove an incident in court. If those who give testimony are such people whose understanding, memory, religiousness, and truthfulness are unquestionably sound, then not accepting the testimony of such people is a sign of foolishness. This is especially the case when the one narrating and the one giving testimony have reached the level of Tawaatur. If this is the case, then it will be obligatory to accept those giving testimony and those who narrated. It will be almost forbidden to not accept the narration. If there was no witness, then by means of knowledge, there will be narration. **So if the narrator is truthful, the narration will be accepted.**

The standard of criticism that the Hadith scholars have laid down is so high that the world cannot possibly oppose it, nor can there be a higher standard. The science

of the principles of Hadith was laid down so that a differentiation can be made between authentic and unauthentic, acceptable and unacceptable.

146. Now take the miracles of Rasulullaah ε: some have been proven in the Qur'aan and most of them have been proven in the Ahadith. The miracles proven in the Qur'aan are few. There can be no discussion regarding them. However, most of the Mu'jizaat are proven from the narrations of Ahaadith. Many Mu'jizaat are such that they have been narrated in Mutawaatir form and there are many that are proven from Khabar Waahid.
147. All the intelligentsia are unanimous that if the understanding, memory, truthfulness, and being on the straight path of the one giving the information is reliable, then the report will be accepted and it will be compulsory to practice on the narration of this person.

If the possibility exists of an error in the understanding or memory of the person and, for some reason, he possibly lied, then it will not be permissible to deny these narrations based only on this 'possibility'. If such a condition was placed that complete conviction, a conviction which has no intellectual possibility and doubt, should be acquired before the narration is worthy of practice, then the system of the world will be so confused that even a letter or a telegram will be unreliable. No verbal message will be worthy of acceptance because the possibility that the person who wrote the letter and the one who sent the telegram could have erred.

148. Based on these intellectual possibilities and doubts, if it is necessary to accept *Khabar Waahid* in worldly matters, why is the acceptance of Khabar Waahid in the narrations of Mu'jizaat overlooked even though the standard of Hadith acceptance is a hundreds and thousands of ranks higher than this? No nation and no Deen can reach its heights and no

historical narration has the audacity to compare with Hadith narration. No matter how reliable a book of historical narrations may claim to be, no historian has mentioned a chain of narration for any story.

149. This is contrary to the Muhadditheen, where no narration is accepted, except with a chain of narration. Furthermore, only the chain of narration is not sufficient; from the first to the last, it is important that none of the narrators in between have criticism.

Mu'jizaat e Nabawiyyah

150. In the Qur'aan, some of the miracles of Rasulullaah ε are mentioned in detail while others are mentioned in brief. All the Mu'jizaat are mentioned in detail in the Ahadith.

According to the consensus of all the Mufassireen, Where the word 'aayaat' or 'burhaan' has come as proof of Nubuwwah in the Qur'aan**, 'Mu'jizaat' is meant.** For example:

"When they see a miracle *(to prove the Nubuwwah of the Nabi)*, **they begin to ridicule** *(mock)*.**"**
(Surah Saaffaat, 14)

"When he *(Hadhrat Musa υ)* **came to them with Our Aayaat** *(miracles)*, **they began to mock them."**
(Surah Zukhruf, 47)

In the verses of the Qur'aan, the word *'Aayat'* and *'Aayaat'* are used in the meaning of Mu'jizaat in abundance although in many places they mean 'sign' or 'verse' of the

Qur'aan. However, in all those places where the word *'Aayat'* or *'Aayaat'* has come to prove Nubuwwah or Risaalat, Mu'jizah or Mu'jizaat are meant.

Mu'jizaat of the Qur'aan

151. All the Mu'jizaat of Rasulullaah ε that are clearly mentioned in the Qur'aan are mentioned in brief and the Mu'jizaat that are mentioned in the Ahadith are mentioned in detail. Therefore, we did not mention them here; they can be studied in the books of Hadith and Seerah. Allaah says in the Qur'aan:

"Pure is the Being Who transported His slave *(Rasulullaah ε)* **by night from Masjidul Haraam** *(in Makkah)* **to Masjidul Aqsa** *(in Jerusalem)***, the vicinity of which we have blessed, to show him Our Aayaat. Undoubtedly, He is the All Hearing, the All Seeing."**
(Surah Bani Israa'eel, 1)

"Qiyaamah has drawn close and the moon has been split *(by Rasulullaah ε in Makkah when the Mushrikeen requested him to perform this miracle)***.**
(Surah Qamar, 1)

"...You *(O Rasulullaah ε)* **did not throw** *(the handful sand into the eyes of the Mushrikeen to temporarily blind all of them)* **when you threw, but it was (actually) Allaah Who threw** *(because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect)***..."**
(Surah Anfaal, 17)

"Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them

successors *(of the rulers)* **on the earth just as He had made those before them successors...”**
(Surah Noor, 55)

“It is He *(Allaah)* **Who sent His Rasool ε with guidance and the true Deen** *(Islaam)* **to make it dominant over all other religions, even though the Mushrikeen may hate it.”**
(Surah Saff, 9)

In this verse, Allaah j has promised that the Deen of Muhammad ε will overpower all Deens and Allaah j has fulfilled this.

“*(Refering to the dream in which Rasulullaah ε saw himself performing Umrah, Allaah says,)* **Verily, Allaah shall make the dream of His Rasool ε come precisely true. When Allaah wills, you** *(Sahabah τ and Rasulullaah ε)* **shall definitely enter in peace the Masjidul Haraam with your hair shaved or trimmed** *(after completing the Umrah)* **without any fear. Allaah has knowledge of that about which you were unaware and has decreed a near victory** *(at Khaybar)* **even before this** *(entry into the Masjidul Haraam)***.**
(Surah Fatah, 27)

The prophesy of entry into Masjid al Haraam in this verse was fulfilled.

“Alif Laam Meem.
(The people of) **Rome** *(the people of the Ahlul Kitaab who controlled the Byzantine Empire)* **will be defeated** *(by the Persians who were Mushrikeen)***...**

...in the *(land that is)* **nearer** *(to the Arabs than the)* **land** *(of the Persians)* **and, after their defeat,** *(the Byzantines (Romans))* **will again be victorious...**
...within a few *(nine)* **years. All affairs are in Allaah's control from before** *(their defeat)* **and afterwards. And on that day** *(when Rome defeats Persia)* **the Mu'mineen will rejoice...**
(Surah Room, 1, 2, 3, 4)

"Without doubt only We have revealed the Reminder *(the Qur'aan)* **and We shall certainly be its protectors** *(ensuring that it remains unchanged throughout times)***.**
(Surah Hijr, 9)

Objections against Mu'jizaat and the Replies

152. Now we mention a few miracles of Rasulullaah ε that have been proven with clear, resolute proofs which are part of belief (Imaan) to believe them. Together with this, we shall mention the doubts and objections of the Heretics and the replies from the people of truth so that it can give 'life', i.e. support to the seekers of the truth.

The Mu'jizah of Me'raaj

153. There are two groups of people that object to Me'raaj:

- One group are not in the fold of Islaam. They do not even believe in the Nubuwwah and Risaalat of Rasulullaah ε.
- The second group is the one that claims to be in the fold of Islaam, but they interpret the incident of Me'raaj according to their thinking and they try to fit the incident of Me'raaj according to their intellect. Sometimes they say that the Me'raaj took place spiritually, not bodily.

They write all confused texts and transmit various statements and place the readers into doubt, while they separate themselves. This is trickery.

We will narrate the doubts of the first group and then present the answers:

154. **Doubt 1:** There is no existence of the heavens. It only refers to something at the end of one's sight. So, what is the meaning of going to the heavens?

155. **Reply:** The existence of the heavens is an accepted issue. It was accepted in the Shari'ah of every Nabi and, for thousands of years, all the wise and philosophers have accepted the existence of the heavens. The heavens are entities that are tangible (they have a body). Neither is it some quality, nor does it refer to something until where the sight reaches. Some philosophers and scientists deny the existence of the heavens but based on this rejection, they have no proof but that they cannot see the heavens. **If it does exist, then it will definitely be seen. If it is not seen with the naked eye, then telescopes etc. can be used.**

156. The people of intellect understand that if something cannot be seen with the naked eye, or by means of instruments, then it cannot stand as proof that the entity does not exist. There are thousands of entities in the earth and at the bottom of the ocean that are hidden, that cannot be seen at all, so should they be rejected?

157. Moreover, if a clear globe is placed on a bright lamp, then the lamp will be seen from far away, while the globe itself will not be seen, despite it being present. **From this we learn that if something cannot be seen, it cannot stand as proof that the entity does not exist.** It is possible that

something is so far away that the human eye cannot see until that point, nor can any instrument reach there. Such an entity is not seen. Similarly, the heavens are far from the limit of sight, no eye and no instrument can reach there, and it is hundreds of thousands of miles from the earth.

158. Also, even if the heavens are clear and clean, but they are not bright like the sun and moon. They can be seen from hundreds of thousands of miles away. From this we learn that if something cannot be seen, it is not proof that it does not exist. In addition, this view is debated among the philosophers. Besides a few philosophers, the rest say that the heavens are tangible (they have a body). So based on a weak doubt, it will go against intelligence to go against something accepted in favour of the unanimous research of the philosophers.

159. **Doubt 2:** If the heavens do exist, it is not possible to traverse through them.

160. **Reply:** There is no proof that it is impossible to traverse through the heavens (cut through them). This is only the analogy and thoughts of the philosophers. Allaah can create such a great sky that comprises of countless parts, He can also break it. Making and breaking are all equal for His power. Regarding this issue that it is impossible to cut through the heavens and for it to come together again. This is baseless according to all the Shari'ahs. The Jews, Christians, and everyone are unanimous that this can happen.

161. All the Christians accept that Hadhrat Ilya' υ and Hadhrat Isa υ ascended the heavens. If the priests deny the Me'raaj of Rasulullaah ε because it is 'intellectually impossible', then they should first deny the ascension of Hadhrat Isa υ and Hadhrat Ilya υ into the heavens. It is not

intellectually impossible because the wise, Aristotle, and all his followers have not been able to establish proof that the heavens cannot be traversed through. All the proofs that the wise have mentioned until today are weak.

162. However, it is difficult for the followers of Frang; they follow the way of the Christians that hold the view in astronomy of Fithaghoris. This is because the heavens do not exist according to them in the first place.

Before rejecting the incident of Me'raaj, they should first reject the ascension of Hadhrat Ilya υ and Hadhrat Isa υ. According to the Christians, just as it is possible for Hadhrat Isa υ to traverse through the heavens, it is also possible for Hadhrat Muhammad ε to do the same. Hadhrat Isa υ ascending was also Me'raaj. If they reject the incident of Me'raaj because it is difficult and against the norm, then it is even more far-fetched for a virgin, unmarried woman to become pregnant and give birth, i.e. if a general form of news is false, then according to your law, this incident is more worthy of being belied. (Izaalatush Shukook p.54)

163. **Doubt 3:** How is it possible for a body, comprised of elements and being heavy, to go up to the heavens so quickly and then to return?

164. **Reply:** Intellectually, there is no limit to speed. Modern progress has negated this doubt. The speed of airplanes is increasing by the day. We do not know where this will reach. Mankind has no idea of his own strengths. However, they level various types of objections and doubts upon the power of Allaah j.

Nevertheless, the intellectual law is that when two things join, then the rule will be passed according to the overpowering one. An engine is dense and the smoke and

steam is delicate. However, this delicate nature is so strong that it can pull the dense engine very easily.

165. Similarly, make the analogy that if whatever is coming upon soul of Rasulullaah ε overpowers his body, then the pure body will follow the soul and it will be anything astonishing for him to traverse the world of angels.

The coming and going of the angels, the descent of Hadhrat Aadam υ, the ascension of Hadhrat Isa υ is proven from the Qur'aan and Hadith and it is accepted according to the Jews and Christians.

166. **Doubt 4:** The fourth doubt is that because there are hot and cold levels between the sky and earth, it is impossible for a being with a soul to reach the heavens safe and sound. This is because there is a level of fire beneath the sky, traversing through which is impossible for a creature with a soul, without burning. It is impossible to travel through it safe and sound. There is a level of wind between the earth and sky. It is not possible to travel through it because of the cold. Then, after travelling through the level of the earth, it is not possible to remain alive without breathing.

167. **Reply:** Only the Greek philosophers are of the view that the level of fire exists. Some Muslim philosophers are of the view that the heavens are in continuous motion. Because of this continuous motion, a type of heat is created. The Greek philosophers refer to this as the level of fire, otherwise in reality, there is no level of fire. Even if it is accepted that there is a level of fire, then the control of everything, its specialties, and effects, is with Allaah j. He can separate whichever specialty He wants. There are two specialties of fire; one is to burn and the other is to give light. It is possible

that Allaah j can remove the specialty of burning from fire and leave only the specialty of light in it, and it will not originally burn something. Is it not possible for Allaah j to remove the specialty of burning from the fire for a special servant of His, to make it cool and safe for a few moments, and to only keep the specialty of light in it?

168. Modern inventions have created such a material through which a bullet cannot penetrate when worn. Is it not in the power of Allaah j to let his Nabi wear such clothing due to which he will remain protected from the effects of fire?

Through the power of Allaah, there are worms in the ocean that are born in fire, but they do not burn, but fire is life for it. It does not burn and die in fire, but it will die if it is separated from fire.

There are certain plants in various areas where, instead of placing water in them, fire is lit beneath them and it becomes green and lush on account of the heat of the fire. If the heat of the fire decreases, it will dry up.

There is a fiery matter in the stomach that cooks all the provision, but the stomach does not burn.

169. We learn from this that fire causes certain things to die and certain things to live – it is a means of life. All this is through the will and desire of Allaah j. The world witnesses this. So if Allaah j can make fire a means of protection for His chosen servant for a while, why is it taken to be impossible?

170. Some European scientists of today say that there is a creation on the sun but until today it has not been proven from what material this creation is made.

171. So if a creation can remain alive on such a hot and bright thing like the sun, can Allaah j not take His chosen servant safely through the level of fire?

Regarding it not being possible to remain alive in the level of wind without breathing is not correct. The child lives for months in the womb of the mother without breathing and many divers dive into the river and remain underwater for long periods of time. It is apparent that they cannot breathe in water.

172. **Second Group:** They say that the event of Me'raaj did not take place bodily and in the state of wakefulness, but it was spiritual and in a dream. They say that Rasulullaah ε did not go to the heavens bodily, but this entire journey of the world of the heavens was a dream of Rasulullaah ε.

173. **Reply:** If the entire incident took place while in a dream, then why did the polytheists of Makkah mock Rasulullaah ε and why did they jeer at him? Why did they ask him to describe Bayt ul Muqaddas?

Moreover, if this incident took place while in a dream, then how can it be counted as part of the specialties of Rasulullaah ε? Abu Jahal and Abu Lahab could also have gone to Bayt ul Muqaddas in a dream.

The Mu'jizah of Splitting the Moon

174. **"Qiyaamah has drawn close and the moon has been split** *(by Rasulullaah ε in Makkah when the Mushrikeen requested him to perform this miracle)***.**

(However, the Mushrikeen are so stubborn that even) **If they see any Aayah** *(a miracle demonstrating Allaah's great*

power) **they turn away and say that it is magic that will soon vanish."**

(Surah Qamar, 1, 2)

Know well that *'Inshaqq'* is in the past tense. It should be kept according to this meaning and it will be error to take it to mean the future tense based on a number of reasons:

175. **First Reason:** In some Qira'ahs, the verse is recited with the word *Qadd* (قد شق القمر). When *Qadd* is used with the past tense verb, then it establishes it as the past tense resolutely. It is necessary that both Qira'ahs have the same meaning. It is not permissible that one Qira'ah opposes the other.

176. **Second Reason:** The next verse: **"***(However, the Mushrikeen are so stubborn that even)* **If they see any Aayah** *(a miracle demonstrating Allaah's great power)* **they turn away and say that it is magic that will soon vanish."** (Surah Qamar, 2) is a reason that shows that this belying of the disbelievers and saying that it is magic took place in the life of Rasulullaah ε. When looking at the Mu'jizaat of the Ambiyaa ο, the disbelievers would say that it is magic. The unnatural occurrences that will occur at the time of Qiyaamah, no disbeliever will be able to belie, nor will they be able to say that it is magic.

177. **Third Reason:** All the Mufassireen are unanimous that *Inshaqq* is in the meaning of the past tense. The incident of the moon splitting has already taken place. Qaadhi Iyaadh α writes in Ash Shifaa: 'Qiyaamah has come close and the moon has split and the habit of the disbelievers is that if they see a sign of Nubuwwah, they turn away from it. In order to delay the matter, they say that this is magic that has come down.' Some have taken the meaning of *Inshaqq* to be in the future tense – this is not correct. This goes against the

consensus of the Ummah. Sometimes, when the Mufassireen mention an incident that is a weak or refuted view, it is only for information. No difference comes about in the consensus of the Ummah through this.

Those people who have a nature that loves heresy remain in search of such weak narrations, just as a fly remains in search of filth.

178. **Fourth Reason:** Besides the clear text of the Qur'aan, it is proven from Mutawaatir Ahadith that the incident of the moon splitting occurred in era of Nubuwwah and many Sahabah ψ narrated it. Sahabah ψ like Abdullaah bin Mas'ood τ, Jubayr bin Mut'im τ, Abdullaah bin Abbaas ψ, Anas bin Maalik τ, Hudhyafah bin Yamaan τ and others. In summary, all these narrations state that one night during the nights of Hajj, the disbelievers had gathered and Rasulullaah ε was explaining and reasoning with them. They decided amongst themselves that the magic of a magician does not work in the heavens, therefore they will ask him to split the moon. Rasulullaah ε indicated towards the moon using his finger. The moon split into two. The onlookers saw this properly. He ε said, *"Be witness."* After this the two parts joined again. A Jew who was present in the gathering, and who participated in the consultation of the polytheists, accepted Islaam. Abu Jahal and others said, "He has affected magic, but his magic will not go throughout the world. Therefore we shall ask the travellers that arrive." When they asked the travellers, they also attested. Upon this, the disbelievers said, "this is magic that has come down."

179. **Fifth Reason:** The miracle of splitting the moon shown at the hands of Rasulullaah ε was famous amongst the disbelievers and they said that he ε did magic. From this we

learn that this incident and its occurrence was accepted amongst them, otherwise what is the meaning of referring to something that did not happen, as magic?

The objectors and deniers say that the miracle of splitting the moon was impossible and it is impossible to traverse through the heavenly bodies. If the moon split, then there would have been a revolution in the world, the world would have turned upside down, and the oceans would have crashed.

180. **Reply:** The old philosophers had the view that it was impossible to tear through (traverse through) the heavens. However, there is no proof for their doubts, thoughts, and imaginings for this to be impossible. The present master astronomers clarify that all heavenly bodies are dense and it is possible to traverse through them. The shooting star is from among these high heavenly bodies. They are broken and joined, and this is seen daily. In terms of the power of Allaah, the earth, sky, high creations, low creations, all of them are on one level. The Qur'aan gives information of 1300 years, that the sky and earth were first joined. Later on, Allaah j separated them. Allaah says in the Qur'aan:

"Do the Kuffaar not see that the skies and the earth were once closed *(no rain fell from the sky and no plants grew on the earth)***, then** *(when man was placed on earth)* **We opened them** *(so that man could survive)***? And We created every living thing from water. Will they still not accept Imaan?"**
(Surah Ambiyaa, 30)

The scientists have also accepted that the sky and the earth were initially joined and that they were separated later on.

The Mu'jizah of the Sun Returning

181. Like the miracle of the splitting of the moon, understand the miracle of the sun returning: through the du'aa of Rasulullaah ε, the sun was made to return for a little while so that Hadhrat Ali τ could perform the Asr Salaah.

The incident of the sun returning was not more surprising than the splitting of the moon. After accepting it, it is not difficult to accept the sun returning. In the case where the sun returned, there was only a change in one condition – the condition of movement. There was no change in the being itself like in the case where the moon was split. Here there was a change in the being and the movement. In terms of the power of Allaah j, the being, the quality, and changes in them are all the same.

Proof of the Risaalat of Muhammad ε

182. All accept Allaah j to be the Ruler and Him to be the Most Just of judges. When it is accepted that He is the Deity and General Ruler, then it will be necessary upon the servants to obey Him. This is because obedience is a necessary aspect of rule. How can it not be necessary to obey Allaah j, especially when all the means of obedience are gathered in His Blessed Being?

- He is our Creator and One Who has given us existence. He granted us existence. Our existence is in His control. He gives the existence of the entire universe.

183.

- b. Just like existence, the benefit and harm of the entire world is in the control of Allaah j. Although the sunshine is linked to the earth, but the amount of sunshine is in the control of the sun, and that amount is not in the control of

the earth. Similarly, the existence of the creation and its perfection – although it is linked to the creation, but the amount that it is in the control of Allaah j, the creation does not have that amount of control over it.

184.

- Besides benefit and harm, every type of perfection and the beauty of every type, is present in His Blessed Being. Besides Him, whatever goodness, good fortune, virtue, perfection, beauty or handsomeness there is, it is a part of His perfection and beauty. From this we learn that the real beloved and the one that is sought is the light of the heavens and the earth, and love and being sought, in reality, is only for Him. Besides Him, whichever beloved and sought after being there is, it is a replica of His standing as a beloved.

185. **When it is borne in mind that the bases of obedience are only these three: being the creator and ruler, benefit and harm, beauty and handsomeness.** A slave obeys his master because he is the owner. The subjects obey the ruler with the hope of benefit or fear of loss. A lover loves the beloved as a demand of love. When these three are originally found in Allaah, then every type of obedience should be for Allaah j.

The Reality of Obedience

186. It has been proven that originally, it is compulsory to obey Allaah j in every way. Now understand what the reality of obedience and following is: **to do something in accordance to the pleasure of someone is called obedience.** To do something against the pleasure of the person is not obedience, but it is disobedience and sin. In essence, it is necessary to conform for obedience. However,

the condition of being pleased and not being pleased is that if we do not explain what pleases us and what displeases us, it will not be known. So how can the pleasure of Allaah and the displeasure of Allaah be known without it being explained? There is nothing greater than the human body that is apparent. Even so, its condition is such that if a chest is placed next to a chest, and even if the heart is torn and placed in front and shown, still too, the condition of the heart will not be known. Allaah j is the most subtle, if He does not explain, how can it be known what pleases Him?

187. In essence, it is not possible to obey without us having knowledge of what pleases and displeases Allaah. It is beyond the ability of every person to enquire from Allaah about what He is pleased with and what He is displeased with. **This is because it is not possible to enquire with the intellect about that which pleases Allaah j and that which displeases Him.** Even if we do come to know of something with our crooked minds, it is not sufficient. What work can be done with this incomplete and imperfect mind? Secondly, Allaah j is not bound to everything in our minds. How surprising will it be if He gives a command based on His standing of Independence. **From this we learn that the obedience of Allaah j is not possible without Him informing what pleases Him and what displeases Him.**

The Means of Knowing the Divine laws

188. The means of knowing what pleases Allaah and what displeases Him and His commands and prohibitions is His speech. This is because Allaah j is *Mutakallim* (speaker) and the Powerful Knower. The meaning of Him being a speaker is that from among the servants, the servant that has a special closeness in His court, He grants him conversation and

speaks with him, he then conveys the speech and laws of Allaah j to the people.

189. When we look at the kings and the beloveds of this temporary world, we see that based on this ownership or name of love, they do not speak to any common person, nor do they inform of what is hidden in the hearts. So, how can it be appropriate for the standing of Allaah j to speak to every common person and to grant every person conversation with Him, without the means of the Ambiyaa o and Rasuls? He informs the servants? Just as the laws of the king are passed onto the subjects by means of the minister and the deputy, in the same way, the laws of the Most Just are conveyed by means of these people – those that special to Allaah j and close to Him. The Muslims refer to these special close servants and reliable people as the Ambiyaa o and Rasuls. Allaah j gave them His special guidance and laws and sent them. They must convey the laws and message of Allaah j to the people. **Thereafter, the scholars and the jurists spread and propagate this further.**

The Signs of a Nabi

190. When it is known that the Ambiyaa o are the close and special servants of Allaah j, and they are His representatives, then just as it is necessary for special qualities and special perfections to be found in those who are close to the rulers of the world, it is even more necessary that these qualities and perfections be found in order to acquire closeness to Allaah j, the King of kings. Despite ruling over a temporary world, the kings of the world do not ever permit the mad, the corrupt, the cowardly, and the enemy to come close to them. How is it then possible that Allaah j will ever choose such types of people (whose intellectual power is

weak, whose character is lowly, and whose loyalty and obedience is doubtful or shady) to represent Him?

191. **Here, understand that Nubuwwah is based on three perfections:**

- The **first thing necessary** for the Ambiyaa o is that they have **perfect intelligence and perfect understanding.** This is because to understand the secrets of Divine speech and to be aware of the delicate reasoning behind the laws, then to reform others and explain to them is not possible without sound intelligence and straight understanding. Besides this, to have a defective or deficient understanding is a defect, and it is necessary for Allaah j to be pure of this.
- **Secondly, good character**. Good character is the basis of good deeds, it is naturally ingrained in the being of the Nabi. This is so that whatever he does is worthy of being followed and a means of guidance. Furthermore, the basis of deeds is character. The deeds will correspond to the character of a person. Generosity and benevolence will come from a generous person and turning away will come from a miser.
- **Thirdly,** it is necessary for the Nabi to completely obey Allaah j and his apparent and inner dimension should be so obedient to Allaah j that there is no scope at all of disobedience to Him. **This is called ‘ismat (innocence).**

192. The kings of the world only make those who are obedient close to them and their ministers. However, the kings of the world do err in understanding who is in agreement and who is the opposition? who is obedient? and who is disobedient? When this error is found out, then the person is removed from his ministerial position. Dissimilarly, Allaah j is Aware of all apparent and hidden

things; He is the Knower, the Aware and there is no scope of error in His Knowledge. That is why the Ambiyaa o will never be removed from the position of Nubuwwah. This is because Allaah j makes the person who will remain obedient as His Nabi, for He always Knows, in His infinite Knowledge, the apparent and the hidden spheres.

Proofs of Nubuwwah

193. **In summary,** these three things are the basis of Nubuwwah: perfect intelligence, praiseworthy character, and perfect innocence. **The fourth is the Shari'ah that the Nabi is given.** The Shari'ah is knowledge of Nubuwwah. **The fifth is that which the Ambiyaa o are given – *Mu'jizaat*.** These hold the status of a certificate and they are proofs of Nubuwwah. Because of this, the Qur'aan has referred to Mu'jizaat as 'clear signs'. The Qur'aan uses words like 'proof' and 'substantiation'. '*Mu'jizah*' refers to an unnatural occurrence that appears without an apparent means, solely from Allaah, and the opposition are helpless from bringing the like of it. A Mu'jizah is not the deed of the Nabi, but it is the deed of Allaah j that appears at the hands of the Nabi. When looking at a Mu'jizah, conviction in the truthfulness of the Nabi is created, a conviction that there is no scope for a person to reject. A Mu'jizah is a display of the power of Allaah j. No one can stand in front of its overpowering nature and awe, and one is left without choice. All the paths of arguing are closed and the onlooker clearly understands that Allaah j helps this person. So, if there is a wretched person that remains firm on his disbelief after witnessing a Mu'jizah, then this is his clear obstinacy and turning away. This is a sign that he is wretched forever.

194. **Coming to the objective:** After understanding this standard of Nubuwwah and Risaalat, the proof of the

Nubuwwah and Risaalat of Rasulullaah ε will be very easy. Firstly, we should ponder over the perfect intellect of Rasulullaah ε. We studied and we saw that he is the first, most virtuous, and perfect. What greater proof can there be of the first and most virtuous nature of the intellect of Rasulullaah ε then that he was Ummi, i.e. unlettered? He did not learn a single letter from anyone. The country in which he was born and where he grew up was empty of knowledge; there was no sign of religious knowledge, nor was there any worldly knowledge. There was no heavenly or worldly book. The entire country was drowned in ignorance. From the first to the last, there was no sign of knowledge. In such a country, an unlettered person appeared and such a perfect Deen was revealed to him, such a book which could not be answered, and he presented such clear guidance, that in a few days, the ignorant amongst the Arabs were worthy of envy in terms of knowledge of the divine, worship, knowledge of character, knowledge of dealings, knowledge of society, and knowledge of the hereafter.

It made them into Aristotles. Those same people who herded camels became wise people worthy of being emulated in knowledge and civilization. The chain of knowledge and wisdom began and it created thousands of scholars like Ghazaali and Raazi. Various sciences were invented and lengthy books were written, these were just witnesses of their perfection in knowledge. So if the condition is such of the nurtured individuals of a nation, what will then be the condition of the first teacher and educator? **The perfection of the students is proof of the perfection of the teacher.** The various types of perfections of the Sahabah ψ are proof that it was the detail of this concise form of perfection (all the knowledge and recognition that was in the being of Rasulullaah ε).

Moreover, Rasulullaah ε made hundreds of prophesies that were fulfilled in his time. For an unlettered person to give this information is clear proof that Rasulullaah ε had a special link with Allaah j, the Knower of the Unseen. By His teaching and instruction, Rasulullaah ε came to know of these things. The condition of his character was such that he was not the king of any area, nor was he from a royal family. He was not a leader, nor was he the son of a leader, there was no wealth and treasures in his hands.

In such a condition of poverty and destitution, the Arab lands subjected themselves to him in such a way that wherever his sweat fell, they were ready to let their blood flow. Moreover, it was not a matter of a passing enthusiasm that lasted for a day or two, it was a matter of living their entire lives in this condition. They left their homes, their families, and their wealth and they migrated with him. They sacrificed all this in his love. They waged war with the entire world for his sake. They killed and were killed. If this was not the subjugation of character, then what was it?

Did he acquire this power through wealth, or through the power of the sword? If there was character like this, then tell us where it was – tell us who had it and when.

195. The condition of his innocence was such that he spent his night and day in worship. The oven was not lit at his home for two months at a time and he would live on nothing but dates and water. However, despite this poverty, there was no decrease at all in his Salaah, fasting, staying awake at night, teaching and instructing the Ummah, and purifying and reforming them. His piety, righteousness, trustworthiness, and religiousness was such that it was a simile for his enemies.

The fourth thing is that the Deen and the Shari'ah that he presented to the world was so complete and perfect, so understood and backed by proof that the world was astonished by looking at it. The Deen, law, and book that cannot be answered he presented to the world encapsulates the principles of worship, dealings, character, civilization, rule, and creating such a society that, until today, the great wise people and jurists cannot present laws and principles like the Qur'aan and Hadith to the world. From this we learn that this was not based on human power, but it was Divine revelation and Divine teaching.

196. **The fifth thing that Rasulullaah ε was given was apparent Mu'jizaat and clear verses** – these are proven from authentic narrations and reliable and famous reports. These Mu'jizaat are proofs of his Nubuwwah and Risaalat. Whatever Mu'jizaat the Ambiyaa o were given were specific with one or two species but **the Mu'jizaat of Rasulullaah ε were linked to every species and every type. They were so many that the total number of Mu'jizaat explained for the great Ambiyaa o is less than the Mu'jizaat of Rasulullaah ε.**

197. **Just as all the perfections that were found in the previous Ambiyaa o were all gathered in the being of Rasulullaah ε, all the types of Mu'jizaat that were given to the previous Ambiyaa o were gathered in the Mu'jizaat of Rasulullaah ε.**

Proof of the Risaalat of Rasulullaah ε through Other Means

198. **The Risaalat of Rasulullaah ε is proven through ten ways:**

The first is that he mentioned many prophecies that were fulfilled exactly as he said them. Hundreds were fulfilled and those that deal with the end of time will be fulfilled then. Some prophecies are mentioned in the Qur'aan and some in the authentic Ahadith.

199. **Hundreds, if not thousands of Mu'jizaat were made apparent at the hands of Rasulullaah ε.** According to the Jews and Christians, the Nubuwwah of Hadhrat Isa υ and Hadhrat Musa υ were proven through Mu'jizaat, in the same way, the Nubuwwah of Rasulullaah ε is proven through Mu'jizaat.

200. **Through the teaching and nurturing of Rasulullaah ε,** an ignorant and wild nation that was totally unaware of narrated and intellectual knowledge were made, in a few days, the objects of envy of the scholars and wise. They became conquerors of Caeser and Chosroes in rule and governance.

201. The people of the book attest that interpolations were made in their books, even so, **the qualities and characteristics of Rasulullaah ε are found in it.** Looking at it, people believe and they attest that **he is the same Nabi regarding whom Hadhrat Musa υ and Hadhrat Isa υ gave glad tidings.** The Christians made many interpretations regarding the glad tidings in the Injeel, but the Injeel of Barnabas (Gospel of Barnabas) is so clear that there remains no scope for interpretation.

202. Rasulullaah ε was unlettered, he did not seek knowledge from anyone, nor did he remain in the company

of any scholar. Forty years passed in this way. He then claimed Nubuwwah and **presented an unparalleled book to the world** and he said that it is the speech of Allaah j. He challenged those who doubted whether this was the speech of Allaah to bring a Surah like it. The eloquent people of the world remained helpless in bringing the like of it. Together with this, he gave his advice, discourses, and the Kalimah Tayyibah to the world. **This is referred to as the Shari'ah Muhammadiyyah.** The civilised nations of the world could not reach the true beliefs, noble character, worship, social life, business dealings, politics, and the unique treasure of Madinah that he presented.

203. **There were various conditions and qualities that were present in the blessed body of Rasulullaah ε.** All of them gathering together in one person is a proof that this being had complete qualities, virtuous condition, he was very close in the Divine court, and many bounties were given to him. **For example:**

- **The blessed body of Rasulullaah ε did not have a shadow.** (Hakim Tirmidhi from Zakwaan in Mursal form, Zarqani, Sharh Mawaahib vol.4 p.220, Khasaais Kubra vol.1 p.68)
- **No fly ever sat on the body of Rasulullaah ε and no mosquito ever bit him.** (Khasaais Kubra vol. 1 p.68)
- **No lice ever came on the clothes of Rasulullaah ε.**
- **He was born circumcised and no hair would grow beneath his navel.** (Tabraani, Abu Nu'aym, Khasaais vol.1 p.53)
- **The heart of Rasulullaah ε would remain awake during his sleep and he could perceive while asleep as he would when awake.** (Bukhari,Muslim)

- **He ε would see from behind as he could see in front.** (Bukhari, Muslim)
- **Rasulullaah ε never experienced a wet dream.** (Tabraani, from Ibn Abbaas τ, Khasaais Kubra, vol.1 p.70)
- **Whenever the urine or excreta of Rasulullaah ε fell on the ground; the ground would swallow it and no one saw that urine and excreta of Rasulullaah ε. The smell of musk would then emanate from there.** (Bayhaqi, Ad Daar Qutni, Hakim Tirmidhi, Haakim, See Zarqani – Sharh Mawaahib vol.4 p.227, Sharh Shifaa of Qaari vol.1 p.159, vol.1 p.25)
- **Rasulullaah ε never yawned.** (Khasaais Kubra vol.1 p.68)

It is apparent that the onlooker will be forced to have conviction that the blessed being that has these qualities is chosen by Allaah, is beloved to Allaah, and that he has been created upon a special status and quality. **Although the form was human, but in terms of nature he was angelic.** A Hadith states that the bodies of the Ambiyaa ο are upon the qualities of the dwellers of Jannah.

204. **His Du'aa would be accepted.** In whichever person's favour he ε made a du'aa', or a du'aa' of misfortune, it would happen in exactly that way. There would be no difference at all (when compared to his words). When the enemy would hear any du'aa' of misfortune from his lips, they would get worried and they would be convinced of its happening. Shaykh Jalal ud Deen Suyuti α has mentioned a separate chapter in Khasaais Kubra on this subject. It should be studied.

205. Many soothsayers heard voices in the jungles and deserted areas saying that a true Nabi will be deputed and that there is salvation in following him.

206. Voices were heard from trees and stones that testified to the Nubuwwah of Rasulullaah ε and they conveyed Salaam to him. Once, Rasulullaah ε called a tree and it presented itself according to his command and when he told it to return, it returned.

207. A number of animals testified to the Nubuwwah of Rasulullaah ε. Shaykh Jalal ud Deen Suyuti α has mentioned the incidents of trees, stones, and animals in Khasaais Kubra. It should be studied there.

Signs of Nubuwwah

208. It was accepted among the scholars of the Banu Israa'eel that a Nabi will appear in the final era. His Deen will be better than the Deen of all and his Shari'ah will abrogate every other Shari'ah. All this was proof of his claim and the Ahle Kitaab had great knowledge of this. Before his appearance, they narrated these indications and they gave the testimony that the time of the appearance of the final Nabi in Makkah was close. However, after he appeared, they became his enemy.

209. There were strange incidents that occurred during the days before his birth, to name a few: the people of the elephant were pelted by the *Abaabeel* birds, fourteen turrets of the palace of Kisra fell, the soothsayers were unanimous that a great event will soon occur in the world, the Jinnaat were stopped from getting information from the heavens, etc.

The Mu'jizaat that occurred at the hands of Rasulullaah ε after he claimed Nubuwwah are beyond counting. For example: the splitting of the moon, the trees and the stones greeting, the stones making Tasbeeh in his hands, water flowing from his fingers and an entire army was quenched, the pillar of Hannaanah cried and all those who were present for Jumu'ah heard it, a little food was sufficient for an army when he made du'aa' of blessings, etc.

One type of Mu'jizaat is the one that Rasulullaah ε gave information of what will occur in future; that at a certain time, such a thing will happen and it did happen such. Rasulullaah ε informed about the conquest of Makkah, Yemen, Shaam, Iraq and, in this sequence, these places were conquered.

The Mu'jizah of the Qur'aan

210. **The greatest miracle of Rasulullaah ε was the Qur'aan.** It is the eternal speech of Allaah j and it is His eternal quality and it will remain until Qiyaamah. **The miracles of the other Ambiyaa o have passed but the Mu'jizah of Rasulullaah ε, i.e. the Qur'aan, will remain** exactly as is so that the world can see his miracle at all times and they can witness the Nubuwwah of Rasulullaah ε.

211. The proof that the Qur'aan is the speech of Allaah is that the Qur'aan has claimed that if you have doubt about this being the speech of Allaah, bring the likes of it – even a small Surah. However, from that time until today, no one could give the reply, whereas the words of the Qur'aan and its letters are the same as they were. All the young and old Arabs know them and speak them, but they cannot bring the like of it. This is the difference; no one can bring the like of an original rose, they can bring one similar to a paper one.

This is the difference between the speech of Allaah and the speech of man. Nothing similar to Divine speech can be brought. Everyone knows the difference between something natural and something manufactured. Natural things are those things that come solely through the power of Allaah j and the creation does not have the ability to make it. For example: the skies, the earth, the sun, the moon, stars, bringing the day and night – all this is the doing of Allaah j. They can only appear through the power of Allaah j. It is beyond the ability of man. The entire creation cannot bring the like of it. Something manufactured is that which the servant can make and another person can make the same, like a house. Making it is the deed of a person and another person can make the same. However, creating the sky and the earth is the deed of Allaah j.

Because of this, Hadhrat Ibraaheem υ gave this proof before Namrood when discussing the existence of Allaah j:

“Have you not seen him *(King Nimrooz)* **who argued with Ibraheem υ concerning His Rabb because Allaah had given him kingship** *(his pride drove him to argue)***? When Ibraheem υ said, ‘My Rabb gives life and causes death’, he** *(Nimrooz)* **said, ‘I** *(can also)* **give life and cause death!’** *(So he called for two persons, had the one killed and let the other free.) (When)* **Ibraheem υ** *(realised the king was a fool, he made himself clearer and he)* **said, ‘Verily Allaah causes the sun to rise from the East, so you bring it forth from the west!’ Thus was the Kaafir silenced...”**

(Surah Al-Baqaara, 258)

The summary of the proof of Hadhrat Ibraaheem υ was that no one could oppose or compare with a natural act of Allaah j.

212. Just as this is the difference between the deed of Allaah j and the deed of creation (that the Divine deed causes the entire creation to be helpless), the difference between human speech and Divine speech is that Divine speech is the one that no one can bring the like of it.

How is the Qur'aan a Proof of Nubuwwah?

213. When it has been proven that the Qur'aan is the speech of Allaah, and it is apparent and accepted that this Qur'aan was revealed to Rasulullaah ε, then it is proven that Rasulullaah ε is the true Rasul. That is why, the person upon whom the speech of Allaah, His book, and His message is revealed is undoubtedly the Nabi of Allaah and the Rasul.

214. It is strange that the Qur'aan is also part of the knowledge of Nubuwwah and a proof of Nubuwwah as well. It is a claim of Nubuwwah and a proof of Nubuwwah as well. As proof for the claim, Allaah j gave a Mu'jizah to the Nabi that He sent and commanded to propagate. It is as though the claim and the proof are together. In terms of meaning, the Qur'aan is a claim, and in terms of clarity and eloquence, it is a Mu'jizah. It is a proof of Nubuwwah and the proof of the claim as well. Until Qiyaamah, they cannot be separated from each other. If you ponder a little over the perfect knowledge and understanding of Rasulullaah ε, his noble character, pure characteristics, liked habits, and purity, then you will have complete conviction that the existence of Rasulullaah ε, from head to foot, is a separate Mu'jizah and a sign of the power of Allaah j.

This is because an unlettered person, without anyone educating him and nurturing him, became a source of knowledge and wisdom, a mine of character, an embodiment of virtuous deeds – so much that this cannot be attained even

after centuries of civilization. This knowledge and wisdom, this trustworthiness and religiousness, this abstinence and piety, and this unparalleled worship are clear proof that all this was Divine teaching and Divine nurturing. Therefore, his being, a fountain source of perfection and goodness, this is a separate Mu'jizah and it was a Mu'jizah in knowledge of Rasulullaah ε.

his Mu'jizah in deed was the moon splitting, the greeting of the stones and trees, springs flowing from his fingers, etc.

The Belief of the Existence of the Angels

215. Now we complete the discussion of Nubuwwah. As a conclusion, we mention in brief the belief in the angels. This is because Nubuwwah and Risaalat are based on revelation and revelation comes by means of the angels. Therefore, it is appropriate that we mention something briefly about the angels. In various places in the Qur'aan, belief in the angels is mentioned after belief in Allaah.

216. According to majority of the Muslims, the angels are a 'delicate body' or 'a body of light'. They are not male or female and they do not have the ability to do deeds of their own choice. They can adopt any form. They are pure from all that which is associated with food and drink, like hunger, thirst, urine, excreta, progeny, etc. They are in the constant worship of Allaah j and making His Tasbeeh. They do not tire at all. They do not disobey Allaah at all in any command. Allaah says in the Qur'aan:

"To Him belongs whoever is in the heavens and *(on)* **the earth. Those** *(the angels)* **who are with Him are not ashamed** *(idle)* **to worship Him, nor do they tire** *(of worshipping Him)***.**

They glorify Him night and day without being lax *(without growing weary)***.”**

(Surah Ambiyaa, 19, 20)

“They *(the angels)* **do not speak before Him and duly carry out His orders** *(in complete submission)***.”**
(Surah Ambiyaa, 27)

Proof of the Existence of the Angels

217. The existence of the angels is proven through both intellect and narration. The intellectual proof is that by pondering over the ascending and descending conditions of the universe, then it will become clear that there is a specific species of the universe that we do not witness.

218. The lowest level in the universe is the solid things, then the plants, then the animals, then man. This is because man has the highest level of realization and understanding from all the beings in the universe. This is a delicate issue. Because of this delicate matter dealing with knowledge, the universe obeys. However, the intellect says that his power of realization is limited. Therefore, there should be another creation that has reached the height of the circle of possibility and realization. This creation is the angels – whose provision is *Tasbeeh* and *Tahleel*.

219. Sometimes, this man – who is weak in make up – shows that he is obedient and he can sacrifice himself in the path of obedience to Allaah j, then he is also entered among the group of angels, from the side of Allaah j. As a Hadith states that Rasulullaah ε said, *“I saw Ja’far bin Abi Taalib, he was flying in Jannah with the angels, with two wings.”* The verse of the Qur’aan, **“Enter among My** *(chosen)*

bondsmen...” (Surah Fajr, 29) indicates towards this.

According to Darwin, if man progressed and transformed from ape to man, then why can man not progress and reach the level of the angels? This is the last stage of progress.

220. **Proof from Narration:** The proof from narration is the witnessing of the Ambiyaa o and the *Mukaashafa* (inspiration) of the pious, in which they saw this illuminated creation by witnessing or by *Mukaashafa*.

221. When those on the straight path and the pure souls say that they have witnessed something, it is resolute proof of the existence of it. Denial based only on the view that something not seen does not exist is rejected by consensus. In a court, witnessing and testimony is acceptable. If a blind person rejects, it is not worthy of being heard.

The Doubts of the Philosophers regarding the Existence of the Angels

222. The modern philosophers do not believe in the existence of angels, therefore we present their doubts and the answers to it.

223. **First Doubt:** The philosophers have this doubt regarding the angels: if they were present, why can we not see them?

224. **Answer:** The angels are not seen because of their delicate nature. If air is filled in a clean glass, it is not seen because of its delicate nature. Because of not being seen, why do the philosophers reject its existence?

225. The present day philosophers say that this world came about from a matter that is not felt. These are called waves/rays. According to the philosophers, rays/waves are present, but they cannot be seen. Moreover, there are many entities that can be felt by means of instruments. From this we learn that something definitely exists, but because the instrument of measuring it is not there, it cannot be seen.

226. If there is a substance or poison mixed in food, then sometimes it is so little that man cannot see this poison with his eyes. He cannot smell it, but a monkey can recognize the smell. It sees yellow and immediately recognizes it.

227. From this we learn that certain things are such that Allaah j has not given man the ability to realize, but a weaker creation has been given the ability to realize. Is it not then possible that Allaah j gave the ability of realizing or knowing the angels only to the Ambiyaa o and he has deprived the normal human beings of realizing them or knowing them?

228. In fact, we learn from the Ahadith that some animals were given this realization. Subsequently, it is mentioned in the Hadith that the rooster sees the angels and makes a noise and the donkey sees the devil and brays.

A honey-bee never forgets its way. This power of memory has not been given to man. The ant can sense the sweet meat from the bottom of its hole. The monkey and many insects of the earth see the same in darkness and in light.

By means of the radio, a voice can be heard from thousands of miles away. This voice cannot be heard if there was no radio. Now, the person who does not have a radio

denies the sound from thousands of miles away, the modern philosophers should state what will the ruling of this rejection be.

229. **Second doubt:** How can the angels have control over a nation? Like those that are mentioned in the Qur'aan and Hadith: bringing the throne of Bilqees before Sulaymaan in the blink of an eye, the angels coming from the heavens to the earth and then returning, etc.

230. **Reply:** The angels are a delicate creation and they are made of light. The delicate and enlightened creation has a very powerful effect. The effect of fire, steam, electricity, and water is before everyone and no one can deny it. Now take the element of sand in comparison. These have no reality in front of these elements. You say, 'Besides delicacy and denseness, what are the differences between these elements?' The effect of electricity is in front of the world today. The angel of the nation of Thamud screamed and the lives of the people split and they died, why is this understood to be impossible?

231. Look at gunpowder. Appearance wise it seems like nothing. But when ignited its power comes to the fore; it will blow an entire mountain apart. Look at steam; it can pull a train for thousands of miles despite being of a delicate nature.

232. Through the power of electricity, major planes are lifted. So if an angel of Allaah, with the power given to him by Allaah, lifts and upturns the city of Lut, why do they deny it? If an angel of Allaah takes Hadhrat Isa υ alive into the heavens, then why is it taken to be impossible?

233. **Third Doubt:** The angels taking on various forms are proven in the Qur’aan and the Hadith. In terms of intellect, it is not understandable for something to take on various forms.

234. **Answer:** It is proven from things witnessed today that one thing can take on various forms. Rays and waves take on various forms and this is accepted according to the scientists.

Third Principle: Qiyaamah and Barzakh

235. It is part of the resolute principles and beliefs of Islaam to believe in Qiyaamah and the day of Aakhirat. After informing of Tauheed, the Ambiyaa o informed of the coming of the day of Aakhirat; a time when the world will be destroyed. After everything dies and is destroyed, Allaah j will resurrect everything again. Allaah j will create the link between the body and soul once again. He will resurrect them all again in this way: first He will take the reckoning of their deeds and account will be given for everything done in the world. According to one's deeds, a person will be rewarded or punished. Some will be entered into Jannah and others into Jahannam. All the true Deens are unanimous upon this. In the Qur'aan, it is repeatedly mentioned, to believe in Aakhirat together with believing in Allaah j. In fact, the need of Deen is based on the thought of the Aakhiraat (Hereafter) – after passing this temporary world, what will happen? Is there any life after this one? Those who thought and still think, 'Our life is only the life of this world, we die and we live and we shall not be resurrected,' there is no need of Deen for them to discuss Deen, Qiyaamah, reward or punishment.

236. **This is the belief of Islaam:** After this present life, a life is to come and it is the real life. The real existence is that of Allaah j. From the river of His power and the waves of His will, the possible has come from the veil of inexistence and has been brought into the world of feeling – this is called the world. Its reality is nothing but an existence that hails no profit. A day will then come that a wave of this river of will destroy and kill everything. A third wave from the river of will will then come and take everything from destruction and

bring it to existence and life and raise it. This will be a new show of the wave of will.

"...'Verily we belong to Allaah and to Him shall we return'."
(Surah Al-Baqarah, 156)

Those who reject Resurrection

237. The philosophers reject resurrection in general; they reject all forms of resurrection, whether bodily or spiritually.

The heretics and *Zindeeqs* (those who apparently show themselves to be Muslims) deny the bodily resurrection but attest to the spiritual resurrection. They say that the Aakhirat is a spiritual world and the bounties of Jannah and the difficulties of Jahannam are only spiritual, not bodily. They make various types of interpretations regarding the clear verses. Whatever they say is not interpretation, but it is interpolation. This is because to interpret something clear is synonymous with denying it and mocking it.

The philosophers say that man refers to a form that is felt and is made up of four elements and he has specific strengths and a nature. By dying, this form is destroyed and nothing remains but separate parts. Therefore, nothing remains that can be resurrected and could be referred to as resurrected.

238. **Reply:** The reply is that man does not refer to that form that is felt and the shape made of sand, but he is an entity that has the qualities of realization, strength and choice. This is referred to as the 'soul'. This form that is felt is the clothing and form of this soul. By dying, this link between the form and this soul is cut off, but the entity is not destroyed. In fact, it goes to another world. Although this apparent body is destroyed, this entity remains linked with

this body. So just as Allaah j linked the soul to the body the first time and gave it life, through His power and will, after they are destroyed and spread out, He will then gather the parts and join the body to the soul once again. In this way, He will give it life a second time.

239. **The disbelievers of Makkah denied resurrection.** They would say that a person dies and is destroyed and when a person dies and is destroyed, what is the meaning of life again?

"They *(the Kuffaar)* **say, 'When we** *(die and our bodies decompose and)* **are lost in the earth** *(become part of the earth)*, **will we really be created again?' The fact is that they reject the meeting with their Rabb** *(and will not accept it even if given a convincing answer)*.

Say *(to them in reply)*, **'***(The affair will not be as easy as merely becoming part of the earth.)* **The angel of death, who is appointed over you, will** *(mercilessly)* **claim your souls** *(when the time for your death arrives and you will suffer terribly)*, **after which you will be returned to your Rabb** *(to account for your actions and beliefs in this world and then be punished)***'."**
(Surah Sajdah, 10, 11)

240. Hadhrat Shah Abdul Qaadir α writes, 'i.e. you only understand yourselves to be a body, (and that) you will be mixed in the soil. This is not such. In reality, you are a life. The angel take it and it is not completely destroyed' (Mudih al Qur'aan), i.e. **death does not refer to destruction, but there is a separation of soul from body. In this way, the link between soul and body refers to life.**

241. **Reply 2:** According to the thoughts of the philosophers, if it is accepted that man is in this form and shape and found with this strength and nature, then too, our claim is established. This is because it is possible for the Deity that gave these elements and created this form that feels the first time to do it now as well. Allaah has eternal power and will. What is the reason behind impossibility? From where has the impossibility come?

Allaah j says, **“Has man not seen that We created him from a seed...”** (Surah Yaaseen, 77), i.e. it is the crux of the parts of man that are spread in his body. When the power of desire overcomes man, then these separate delicate parts separate from the body in the form of a liquid and establishes itself in the womb. Then another person comes from this liquid. The head comes from the part of the head and the eyes come from the part of the eyes and the ears come from the part of the ears and so on. So just as Allaah j gathers the separate parts of the body and makes sperm, then He separates the parts of the sperm such that the head is made from the part of the head and the feet is made from the part of the feet, in the same way He has the power to spread the different parts of man in the earth on account of death, and He can gather it a second time and join it. **The summary is that Qiyaamah is joining and separating.**

Just as it is possible to gather and separate in sperm, it is possible to gather and separate later on.

242. **Another example of Qiyaamah:** If you ponder over the seed, you will know that the seed gathers all the parts of the tree.

How will Resurrection take Place?

243. What is the way that resurrection will take place? i.e. how will life be given a second time? The scholars have written that, 'After the bodies are destroyed, will they be brought into existence a second time? Or will the various parts be brought together only after separation?'

Some scholars are of the view that after death, the parts of man are not destroyed, but they spread out. At the time of resurrection, Allaah j gathers all this and, according to how he was, He gives it the form and creates it according to the first condition.

244. From the Hadith we learn that most of the parts of man are destroyed but a few parts remain. **It is the bottom of the backbone which is the original part of man.** From this, whatever separated, it is gathered a second time and whatever was destroyed, it is given existence again, just as we learn from this Hadith of the Sahihayn: *'The son of Aadam is destroyed except for the bottom of the backbone. On the day of Qiyaamah, this original part will be joined to the others and the form of man will be prepared.'*

245. **The view of the research scholars is that resurrection is definite.** Countless verses and Ahadith prove it, **but the manner of resurrection is *zanni (not certain)*.** It possible through resurrection or repetition, whether it is existence after inexistence, or gathering after being separated. All are possible. The Shari'ah has not specified through a clear text whether it is resurrection or repetition. All the proofs regarding repetition are all zanni.

246. Shaykh Ibn Humaam α says that the truth seems that it will happen with both resurrection and repetition. The

parts that are totally destroyed will be given existence again and the parts that are spread out will be gathered. (Musaamarah p.106, the scholars can refer to Nibraas Sharh of Sharh Aqaa'id, p.324)

Regarding resurrection, we have mentioned what is necessary. If you need detail, then see our work called, Ilm ul Kalaam. There is great detail of Qiyaamah and the world of the Aakhirat mentioned there.

The World of the Barzakh

247. The first matter of the Aakhirat is that of the Barzakh. A Hadith states: *'He who dies, his Qiyaamah has begun.'* This is the minor Qiyaamah. **The time that passes from this minor Qiyaamah until the trumpet is blown is called *'Barzakh'*.** This is because death is not destruction and inexistence, but it refers to the separation of the body from the soul.

248. When the soul is separated from the body, there is no place to stay for the soul until resurrection. So there is a need for such a place. In the terminology of the Shari'ah, this middle place is the *Barzakh*. **Therefore, the meaning of '*Barzakh*' is 'veil' and 'a condition of in between'.** It is the state in between that of the world and the world of the Aakhirat. Therefore, it is referred to as the Barzakh, as Allaah j says:

"... *(They will be unable to return to the world because)* **Behind them is 'Barzakh'** *(a barrier preventing their return, which will remain in place)* **until the day that they are resurrected** *(until the Day of Qiyaamah)***".**
(Surah Al-Mu'minoon, 100)

249. **There are three worlds: One is the *Dunya* (world), one is *Barzakh,* and one is the *Aakhirat*.** The *Barzakh* is called so because it is between the world of the *Dunya* and the *Aakhirat*. The punishment of the grave mentioned in the Ahadith does not refer to the pit of the grave in which the deceased is buried, but the world of the Barzakh is meant. The dead is questioned here and he is rewarded or punished. If a lion or wolf ate him, then this will be his Barzakh and if he was burnt, then wherever his parts are, the incidents of the Barzakh will take place there for him. However, because the Shariah commands us to bury, therefore, the world of the Barzakh has been referred to as the grave.

250. **The punishment of the grave is proven through clear texts and Rasulullaah ε and the Sahabah ψ sought refuge from the punishment of the grave in their du'aa's.** Those who deny the punishment of the grave say, 'We see the deceased with our eyes and we do not see any sign of punishment on his body'. The reply to this is that the person sitting nearby does not see anything of the punishment that takes place in the grave.

An example for this is dreams: if a person wakes up from his dream and explains what he saw and the conditions there – such things which are not seen in sleep and in wakefulness – he will immediately deny it and he will not be ready to accept it even for a moment. If someone asks about the intellectual proof, then he will call him a fool. The person seeing the dream will say, 'Probably you have never slept. When you sleep, then this will be clarified to you'.

This is our reply as well; 'When you die, you will come to know what happens there.'

وآخر دعوانا ان الحمد لله رب العالمين وصلى الله تعالى على خير خلقه سيدنا
ومولانا محمد وعلى آله وأصحابه أجمعين، وعلينا معهم يا أرحم الراحمين فاطر
السموات والأرض أنت ولي في الدنيا والآخرة توفني مسلما والحقني بالصالحين
آمين يا رب العالمين ربنا تقبل منا أنك أنت السميع العليم وتب علينا إنك أنت
التواب
الرحيم. آمين

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Translation Edited By:
A.H.Elias (Mufti)
May Allaah be with him

1435—2013

WRITE FOREWARD ABOUT OUR VERBAL COMMENTARY OF THIS BOOK (this part was highlighted here already)